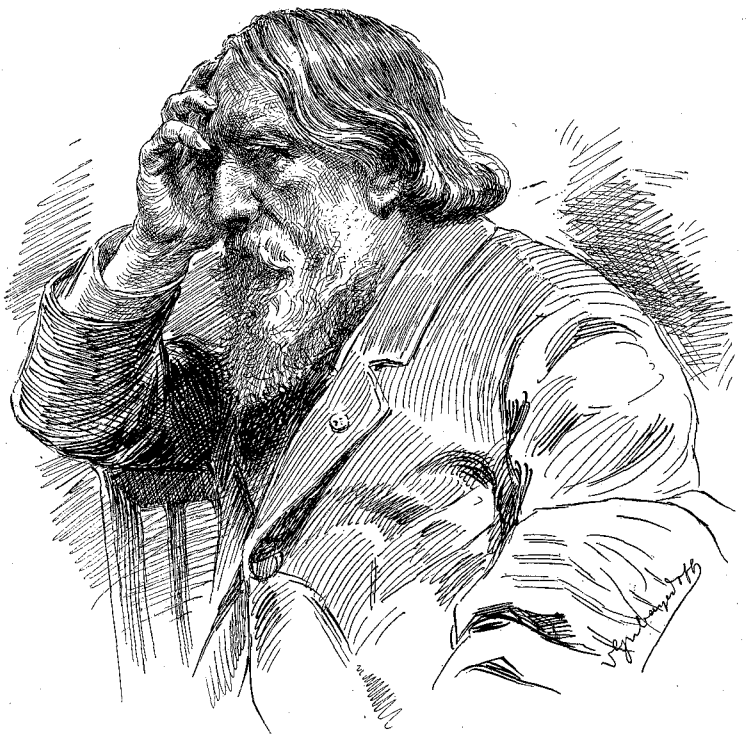
PRICE 10 CENTS 9 DECEMBER, 1893

Prof. A. Hall 1894
Drury College Grounds

The Outlook

A Family Paper

NEW SERIES OF THE CHRISTIAN UNION



Jean Charles Cazin

THE OUTLOOK CO. · CLINTON HALL · ASTOR PLACE
NEW YORK

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE YOUTH'S COMPANION

A Brighter Programme is offered for 1894 than ever. A Few Features only can be mentioned.

HENRY M. STANLEY.

Famous Men in Famous Places.

Narratives, thrilling and true, of well-known men in great situations, told by themselves.

Out of the Jaws of Death. / A Blue-Coat Boy in Africa. — **Henry M. Stanley.**
My Closest Call. (At the Siege of Paris.) — **Archibald Forbes.**
The Boat Attack on Sumter. — **Admiral T. H. Stevens.**
Under Fire for the First Time. — **General John Gibbon.**

ARCHIBALD FORBES.

Tale and Romance.

The coming Volume will give Nine Illustrated Serials and over 100 Short Stories.

The Stories are by the tried favorites, and also by a brilliant group of new writers.

Three Romances of the Sea. **Clark Russell.**
The "Sultan" Mystery; The Tale of a Plot; How I Got Command.
The Deserter. **Harold Frederic.**
In the Okefenokee. **Louis Pendleton.**
(Two Confederate Boys in the War.)
Down the Grand Canon. **A. Ellbrace.**

CLARK RUSSELL.

The Stories are all superbly illustrated, and belong to the first rank of healthful fiction.

Sonny Sahib. **Sara Jeannette Duncan.**
(A Tale of the Sepoy Revolt.)
The Wood Sprites. **C. A. Stephens.**
The Merry Goblin. **Patience Stapleton.**
(How a Curmudgeon was reformed.)
The Raggedest Man. **Louise R. Baker.**
Job and Joggins. **Elizabeth Stuart Phelps.**

Boyhood of Favorite Authors.

The youth of three of the foremost Masters of English literature will be described by their ablest modern interpreters.

Shakespeare, the Boy. Prof. W. J. Rolfe.
Milton, the Boy. Prof. David Masson.
Walter Scott, the Boy. Andrew Lang.

Four popular living Authors will present graphic pictures of their own boyhoods.

Among the Argonauts. **Bret Harte.**
My Boyhood in Scotland. **J. M. Barrie.**
My Boyhood in Rome. **Marion Crawford.**
Holidays on a Farm. **Frank R. Stockton.**

THE BOY SHAKESPEARE.

THE BOY MILTON.

Practical Life and Popular Interests.

The Average American Girl. **Mary A. Livermore** and **Marion Harland.**
What she is not; what she is; what she may be.

Boys who Ought Not to go to College. President **Stanley Hall.**
Work that Pays Best. Supt. of the Census, **R. P. Porter.**
American Girl Students in Paris. **Lucy H. Hooper.**
Longfellow, Sumner and Beecher. **Justin McCarthy, M. P.**
The Salvation Army. **Walter Leon Sawyer.**
Two stirring articles on this New Knighthood and its Chivalry.
The Boys' Brigade and its Boys. Professor **Henry Drummond.**

PROF. HENRY DRUMMOND.

MARY A. LIVERMORE.

The Gift of the Year.

"Sweet Charity," one of the most beautiful pictures of the American Academy of Design, was purchased by THE COMPANION and reproduced in its original colors. Its subject is a young lady of Colonial times whose charming and sensible face expresses the sentiment of her errand. This picture, 14½ x 21 inches, is **presented** to all **New** Subscribers who send $1.75 for a year's subscription. It will adorn any home.

All New Subscribers sending $1.75 now, get the paper **Free** to Jan. 1, 1894, and a full year from that date.

Full Announcement and Sample Copies Sent Free. **THE YOUTH'S COMPANION, Boston, Mass.**

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Congregational S. S. and Publishing Society

HAVE RECENTLY ISSUED

My Life and Times

By CYRUS HAMLIN, D.D. Many illustrations and portraits. Price, $2.50.

From the Author's Preface.

"Some things that may seem remarkable in the record were due to the remarkable times in which my life was appointed. Persecution, war, and the contest for Robert College were the mould into which the life was cast, and it could not but leave some shapings which are peculiar, and there are arrangements and deliverances of divine providence so wonderful that no flesh can glory in His presence."

'We are glad to announce that Rev. Dr. Cyrus Hamlin has yielded to the importunities of many friends, who know something of the wonderful fund of incident connected with his long and eventful life, and has prepared a volume to be entitled 'My Life and Times.' To intelligent readers, young or old, the book will be as fascinating as any tale they have read."—*Missionary Herald.*

Prince Siddartha, the Japanese Buddha

By REV. J. L. ATKINSON, Missionary of A. B. C. F. M. Many illustrations and characteristic cover design by Japanese artists. Price, $1.25.

From the Introduction by Dr. F. E. CLARK, President of Society of Christian Endeavor.

"A very unusual book. While it has the interest of a story, it will be peculiarly fascinating to many minds because, from the Oriental point of view, it narrates the life of a great religious leader, who bears sway over uncounted millions of our fellowmen. . . . This book will set things in their true proportions before many who might otherwise be misled by the glamour of the Buddhist faith. . . . He who reads this most interesting volume will be sure to rise from his perusal with the feeling if Buddhism has nothing better to offer to the world than the life of Prince Siddartha the religion of Christ need not tremble."

James Powell

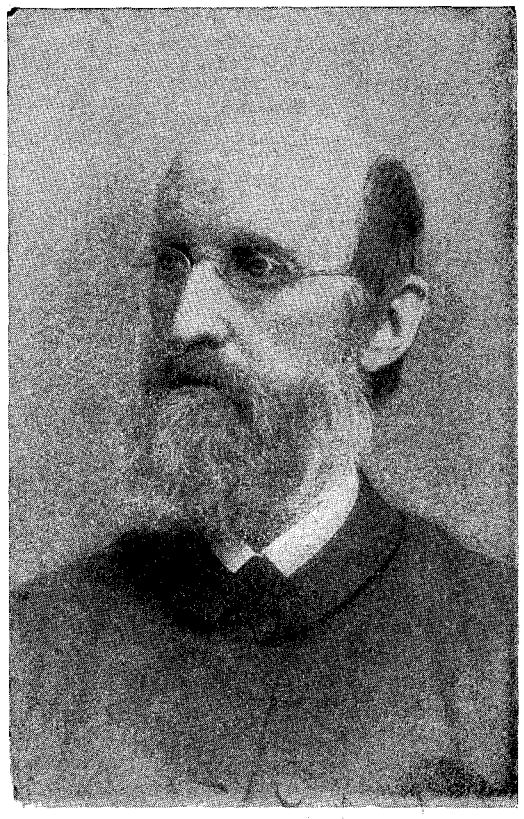
Reminiscences. Edited by H. PORTER SMITH. With Portrait. Price, $1.00.

Chapters by Rev. J. E. Rankin, D.D.; Rev. A. McKenzie, D.D.; H. Porter Smith; Rev. Geo. H. Ide, D.D.; Rev. C. P. Mills; Rev. J. E. Roy; Rev. M. E. Strieby, D.D.; Rev. James Brand, D.D.; Rev. Edward D. Eaton, D.D.; Rev. A. H. Bradford, D.D.; Rev. J. C. Ryder; Rev. Simeon Gilbert, D.D.; Rev. T. B. McLeod, D.D.; Rev. A. F. Beard, D.D.; Rev. Wm. M. Taylor, D.D.

Talks on the Veranda in a Far-Away Land

By Rev. CHAS. C. TRACY. Price, $1.25.

The trials and blessings of foreign missionary work form the theme of this volume. The missionary takes us into his confidence and lets us know the essential features of his experience.



Cyrus Hamlin

Statesman, Financier, Educator, Missionary

THE MISSISSIPPI SCHOOLMASTER
By HENRIETTA MATSON. Price, $1.00.

TWO VOLUNTEER MISSIONARIES
By S. W. POND, Jr. Price, $1.25.

LONELY HILL AND ITS POSSIBILITIES
By M. L. WILDER. Price, $1.50.

PATTY'S GRANDUNCLE
By Mrs. HELEN PEARSON BARNARD. Price, $1.50.

PRINCE RUPERT'S NAMESAKE
By EMILY WEAVER. Price, $1.50.

ROBERT HARDY'S SEVEN DAYS
By CHARLES M. SHELDON. Price, 90 cents.

THE TWENTIETH DOOR
By CHARLES M. SHELDON. Price, $1.25.

AT MOUNT DESERT
By MILDRED FAIRFAX. Price, $1.50.

BERTHA'S SUMMER BOARDERS
By LINNIE S. HARRIS. Price, $1.25.

COMRADES
By FANNIE E. NEWBERRY. Price, $1.25.

THE HOUSE ON THE BEACH
By JULIA MCNAIR WRIGHT. Price, $1.50.

JACK JR.
By SALLY CAMPBELL. Price, $1.50.

THE

Illustrated Family Commentary

ON THE

NEW TESTAMENT

BY

LYMAN ABBOTT, D.D.

In Two Popular Editions

THE HANDY EDITION. *Five volumes*, 1,000 pages, small 8vo, price per volume: Cloth, $1.75: Sheep, $2.50; Half Morocco, $3.00.

This edition is intended for Sunday-school Teachers and Scholars, Bible Classes, and all Bible Students. Vol. I., Matthew; Vol. II., Mark and Luke; Vol. III., John; Vol. IV., Acts; Vol. V., Romans.

THE HOUSEHOLD EDITION. *Three volumes*, 1,100 pages, royal 8vo, large paper, price per volume; Cloth, $3.00; Sheep, $3.50; Half Morocco, $4.00.

This edition is intended for Families and Libraries. Vol. I., Matthew and Mark; Vol. II., Luke and John; Vol. III., Acts and Romans.

SPECIAL OFFER

The publishers will send, charges prepaid, the following sets, on receipt of price indicated:

HANDY EDITION

Matthew, Mark and Luke, John, and Acts. Four volumes. Bound in Sheep, **$5.00.**

Matthew, Mark and Luke, John, Acts, and Romans. Five volumes. Bound in Sheep, **$6.00.**

HOUSEHOLD EDITION

Matthew and Mark, Luke and John, Acts and Romans. Three vols. Cloth, **$6.50**; Sheep, **$7.50.**

*** *Sold at above rates only in sets. Address*

A. S. BARNES & CO., Publishers

56 East Tenth Street, New York

For Sunday Schools

3 Distinct Courses PILGRIM Bible Studies

Course I. THE INTERNATIONAL LESSONS, for 1894.
Course II. STUDY OF THE LIFE OF CHRIST, in 52 lessons.
Course III. STUDY OF THE HISTORY OF ISRAEL, 2 years' course.

Course III. A STUDY OF THE HISTORY OF ISRAEL.

A two years' course, to be published in quarterly parts, beginning January 1, 1894. Four grades: Senior, Intermediate, Junior and Lesson Picture Cards. The first year covers the Bible history from the Creation to the coronation of Saul; the second year will trace the history of the Israelites from the beginning of the kingdom until the destruction of Jerusalem, A. D. 70.

Course II. A STUDY OF THE LIFE OF JESUS THE CHRIST.

In fifty-two lessons. In quarterly parts, or each grade (except cards) complete in one volume. Four grades: Senior, Intermediate, Junior, and Lesson Picture Cards.

Courses II and III follow the **outline** method, taking large portions of Scripture in a single lesson and studying them historically rather than textually. The arrangement of the material is **chronological.** Each lesson is handled in such a way as to give just the help absolutely necessary, and no more.

Course I. THE INTERNATIONAL LESSONS FOR 1894.

Six grades: the Teacher; Senior, Intermediate, Junior Quarterlies. Little Pilgrim Lesson Paper, Little Pilgrim Cards (pictures in colors).

THE INDUCTIVE METHOD, introduced into the Pilgrim Series of International Lesson Helps about three years ago, has had a fair trial and has proved a great success. *The Lesson Questions* and *The Word and Phrase Studies* are worthy of special notice, while *The Lesson Work for the Week*, *Lesson Themes* and *Seek-Further Questions* furnish special incentives for a thorough study of the lesson.

SEND FOR SAMPLES AND PRICE LISTS.

Congregational Sunday School and Publishing Society, Boston and Chicago

The Old Reliable Standard Pen, No. 048.

ESTERBROOK'S FALCON

26 John St., N. Y.

150 OTHER STYLES.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

New Juveniles

My Dark Companions

And Their Strange Stories. By HENRY M. STANLEY. With 64 illustrations. 8vo. $2.00.

"The following legends," says Mr. Stanley in his introduction, "are the choicest and most curious of those that were related to me during seventeen years, and which have not been hitherto published in any of my books of travel."

"Destined to be one of the most popular of Stanley's books."—*Boston Beacon.*

Robert Grant's Books for Boys

Jack Hall, and **Jack in the Bush.** Each Illustrated. 12mo. $1.25.

"In the above volumes Mr. Grant has shown that he has not forgotten what it is to be and feel like a boy, and that he understands the audience he is addressing. The moral tone of the books is wholesome and the literary quality excellent."—*Boston Courier.*

New Stories by G. A. Henty

"Probably the most popular writer of boys' books in England to-day is G. A. Henty."—*Boston Transcript.*

The Sikh War, A Tale of the Conquest of the Punjaub.

St. Bartholomew's Eve, A Tale of the Huguenot Wars.

A Jacobite Exile, Being the Adventures of a Young Englishman in the service of Charles XII. of Sweden.

Each crown 8vo. Illustrated. $1.50.

The White Conquerors

A Tale of Toltec and Aztec. By KIRK MUNROE. Illustrated. Cr. 8vo. $1.25.

"A fascinating volume."—*Boston Beacon.*

Evening Tales

Done into English from the French of FRÉDÉRIC ORTOLI by JOEL CHANDLER HARRIS. 12mo. $1.00.

Charming, new, original fairy tales, having in this free translation the added raciness of Mr. Harris' style.

Westward with Columbus

By GORDON STABLES. Illustrated. 12mo. $1.50.

"It tells the story in a vivid, picturesque fashion."—*Christian Register.*

The Wreck of the Golden Fleece

By ROBERT LEIGHTON. Illustrated. 8vo. $1.50.

"A boy's book of adventure, in which life on the North Sea is vividly described."—*Hartford Courant.*

The Making of Virginia

And the Middle Colonies, 1578–1701. By SAMUEL ADAMS DRAKE. Illustrated. 12mo. $1.50.

"A valuable historical study. Well adapted to the wants of the general reader."—*Chicago Herald.*

*** *SCRIBNER'S ILLUSTRATED LIST OF BOOKS FOR THE YOUNG, containing many attractive works by popular authors, will be sent to any address.*

Charles Scribner's Sons

743-745 Broadway, New York

The Christmas "Century."

A SUPERB ISSUE. . A NEW CHRISTMAS COVER.
29 FULL-PAGE ENGRAVINGS.

Rembrandt's Masterpieces, Engraved by T. Cole.

SEVEN COMPLETE STORIES . . . (ILLUSTRATED)
By Joel Chandler Harris, F. Hopkinson Smith, Kate Douglas Wiggin, Howard Pyle, Anna Eichberg King and others.

Studio Sketches by Great Artists.
Gérôme, Bouguereau, Lefebvre, Laurens, Sir Frederick Leighton, Maignan, etc.

The Opening Chapters of

MARK TWAIN'S NEW NOVEL,
"Pudd'nhead Wilson," a dramatic and humorous American story.

James Russell Lowell on "The Five Indispensable Authors,"
Homer, Dante, Cervantes, Goethe, Shakspere.

"Hector Berlioz," by Ernest Reyer, Composer of "Salammbo."

REMARKABLE PORTRAITS.
NAPOLEON I. From a sketch made from life by Captain Marryatt.
GENERAL GRANT AT MT. MCGREGOR. From a new photograph.
MARK TWAIN. An amateur photograph of the famous humorist.

Memories and Letters of Edwin Booth.

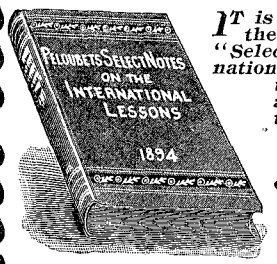
A CHRISTMAS SERMON BY PHILLIPS BROOKS.

Other contributions from Geo. W. Cable, T. B. Aldrich, R. H. Stoddard, Charles Egbert Craddock and others.

The Best Christmas Present is a year's subscription to "the greatest of all the magazines." New subscribers who begin a year's subscription with the Christmas number (December) can have a November number FREE, beginning the volume. $4.00 a year. Subscribe through dealers or remit to The Century Co., 33 East 17th Street, New York.

The Christmas Number is for Sale Everywhere. 35 Cents.

Peloubet's Select Notes.



IT is conceded by leading Sunday-School Workers, the world over, that Dr. Peloubet gathers in the "Select Notes" a collection of facts, incidents, explanations, illustrations, and interpretations bearing on the International Lessons that makes this book an indispensable assistant to every teacher of the Word.

PRICE, CLOTH, $1.25, POSTPAID.

WE SEND SPECIMEN PAGES FREE to any one who sends postal request for them. Address

W. A. WILDE & CO.,

25 BROMFIELD ST., - - BOSTON.

For sale by AMERICAN TRACT SOCIETY, New York.

The Round Robin Reading Club

DESIGNED FOR THE PROMOTION OF SYSTEMATIC STUDY OF LITERATURE

Winter Session opens January, 1894

The object of this organization is to direct the reading of individuals and small classes through correspondence conducted by competent specialists, who will furnish lists of books, criticise papers, and personally assist each member. Having no limits imposed by a given system, the Club is free to meet the needs of those who desire to read for special purposes, for general improvement, or pleasure, and to supplement University Extension Work. For particulars address

Miss LOUISE STOCKTON,
4213 Chester Avenue, Philadelphia.

THE

Sistine Madonna

A CHRISTMAS MEDITATION

By AMORY H. BRADFORD

Anthor of "Spirit and Life," "Old Wine, New Bottles," "The Pilgrim in Old England," etc.

Booklet. Red Line Margin. Japan Paper Cover, Decorated. 35 cents.

FORDS, HOWARD, & HULBERT, New York

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Terms

The Outlook is a weekly Family Paper, containing this week fifty-two pages. The subscription price is Three Dollars a year, payable in advance.

Postage is Prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

New Subscriptions may commence at any time during the year.

Receipts.—We do not send receipts for subscriptions unless the request is accompanied with stamp. The date on your label will indicate within two weeks that the remittance was received.

Changes of Address.—When a change of address is ordered, both the new and the old address must be given, and notice sent one week before the change is desired.

Discontinuances.—Subscribers wishing The Outlook stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

How to Remit.—Remittances should be sent by Check, Draft, Express Order, Money Order, payable to order of THE OUTLOOK COMPANY. Cash and Postal Notes should be sent in Registered Letter.

A Special Representative is desired in each town in the country. Correspondence is invited.

Letters should be addressed:
THE OUTLOOK,
Clinton Hall, Astor Place,
New York.

The Outlook

A Family Paper

NEW SERIES OF THE CHRISTIAN UNION

"We propose to take ground on the universal reality, the indestructible religious nature, which is as much a part of creation as the globe itself and its physical properties, and far more important."
HENRY WARD BEECHER.

"All the Lord gives us is opportunity; we are to do the rest."
LAWSON VALENTINE.

Contents, 9 December, 1893

	PAGE
COVER PORTRAIT:	
Jean Charles Cazin	1055
THE WEEK	1061
EDITORIAL:	
The President's Message	1065
The Tariff Issue	1065
Jean Charles Cazin	1066
The Public School Question	1067
Bishop Seymour's Letter	1067
CONTRIBUTED ARTICLES:	
The Literary Movement in Holland. By William Elliot Griffis	1068
Four Dangerous Classes. By the Rev. H. L. Wayland, D.D.	1070
A New Judaism. By Anna L. Dawes	1071
My Study Fire: Concerning Culture. By H. W. M.	1072
The Greater Glory.—XLII.-XLIV. By Maarten Maartens	1073
THE HOME:	
A Word of Warning	1078
Hints About House-Heating. By Charles F. Wingate	1076
A Letter from a Father	1077
An American-Danish Wedding. By Daniel Kilham Dodge	1078
Prophetic Straws	1078
Dorothy's Ride to Seoûl. By Alethe Lowber Craig	1079
How Geographical Names Grow. By J. F. Cowan	1080
What Came from the Woods. By Mary Willis	1081
Words by the Wayside. By Laura Hayes	1081
SUNDAY AFTERNOON:	
Concerning Bible Study. By Lyman Abbott	1082
The Manliness of Christ. By Lyman Abbott	1084
THE RELIGIOUS WORLD:	
A Roman Catholic School Circular; Mozoomdar in Boston and New York; The Free and Open Church Association; The Death of Dr. Nevius; Children's Aid Society; Theological Controversy Among the Quakers; Dr. Jas. Morison; Baptist Church Extension in England; Missions in the English Churches; Methodist Missions in Chili	1085
Gleanings	1087
Ministerial Personals	1087
BOOKS AND AUTHORS:	
College Tom	1088
The Round Table Tennyson	1089
Minor Notices	1089
Literary Notes	1090
Books Received	1105
WITH OUR READERS:	
I.—Correspondence	1091
II.—Notes and Queries	1092
FINANCIAL	1100

Copyright, 1893, by The Outlook Company.
Entered as second-class matter in the New York Post-office.

A SUMPTUOUS ART WORK

REMBRANDT

His Life,
His Work,
and His Time

By ÉMILE MICHEL

Edited and Prefaced by
Frederick Wedmore.

With 80 Plates and
300 Reproductions of
Rembrandt's Works.

Two Vols., Royal 8vo, $15.00.

One of the handsomest and most complete works of its kind ever published. The author is of all living authorities on Rembrandt the one who has the largest experience, the best opportunity of knowing all that can be known of the master's personal history and his career as an artist. Besides giving a vivid portrait of the man as he appeared to his contemporaries, this work reproduces in photogravure (thirty examples), in colors and chalk drawings (forty), and in other forms (two hundred and fifty), the finest paintings by Rembrandt in the private as well as the public galleries of Europe and England.

CHARLES SCRIBNER'S SONS
743-745 BROADWAY
NEW YORK

EDUCATIONAL

New York City

SCHERMERHORN'S TEACHERS' AGENCY
Oldest and best known in U. S.
Established 1855. 3 East 14th Street, N. Y.

KINDERGARTEN DEPARTMENT of the TEACHERS' COLLEGE—A two years' course required; number of students limited. Privilege of electing work in ten departments of the College. Application may be made at once for places in the class opening September, 1894. For entrance in the present year application may be made not later than October 20th.
9 University Place, New York City.

MADEMOISELLE VELTIN
Day School for Girls
will reopen October 5, at its new, specially constructed fire-proof building,
160 AND 162 WEST 74th ST., N. Y.

Connecticut

THE CURTIS SCHOOL FOR YOUNG BOYS.—$500. 19th year. My 50-page circular tells what education means for a boy here. Formation of character stands first with us. No new boy over 13.
FREDERICK S. CURTIS, Ph.B. (Yale '69),
Brookfield Center, Conn.

WOODSIDE SEMINARY, Hartford, Conn. (*in the suburbs*).—Every advantage for culture, study, and health. Terms, $500 to $600. Number limited. Engagements now for September, 1894.
Miss SARA J. SMITH, Prin.

Massachusetts

Eastern Teachers' Agency
50 Bromfield St., Boston, Mass.
No charge to school officials for teachers.
E. F. FOSTER, Manager.

THE ROGERS HALL SCHOOL FOR GIRLS
LOWELL, MASS.
Mrs. E. P. UNDERHILL, M.A., Principal.

HOME SCHOOL FOR 30 BOYS. DUMMER ACADEMY, South Byfield, Essex Co., Mass. 130th year. Fits for any College or Scientific School. Farm of over 300 acres belongs to and adjoins Academy grounds. Good facilities for salt-water bathing and boating. Tutoring done through the summer. Address
JOHN W. PERKINS, Master.

New Jersey

LAKEWOOD HEIGHTS SCHOOL
LAKEWOOD, NEW JERSEY
AMONG THE PINES. A thorough and attractive School for Boys. JAMES W. MOREY.

MORRISTOWN, N. J.
MISS DANA'S SCHOOL FOR GIRLS
Prepares for any College. Resident, native French and German teachers. Special courses in Music and Art. Terms, $700.00 per year.

THE HENRY C. DE MILLE PREPARATORY BOARDING SCHOOL FOR BOYS, Pompton, N. J., opens Oct. 3d, 1893. Full classical and scientific courses. The modern languages, theory of music, and complete course in art and physical culture included in regular school work. No extras. Gymnasium. Grounds of 76 acres. Send for catalogue to
Mrs. H. C. DE MILLE.

New York

FORT EDWARD COLLEGIATE INSTITUTE—Five courses, with *preparatory*, for young women and girls. Superb buildings and appointments. Rates proportional from date of admission. See catalogue. JOS. E. KING, D.D., Fort Edward, N. Y.

Ohio

Miss Mittleberger's School for Girls
1,020 Prospect St., Cleveland, Ohio
Preparation for Harvard examinations, and all Colleges for Women.

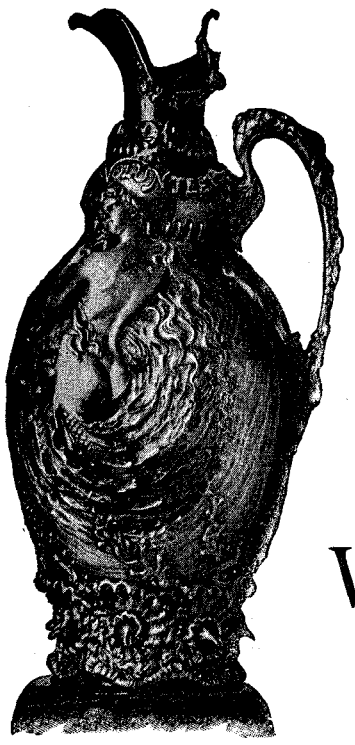
Pennsylvania

MORAVIAN SEMINARY, Bethlehem, Pa.—Founded 1749. Healthful location; refined, Christian home-life; thorough education, preparing for a broadly cultured womanhood rather than a special trade or profession. Winter Term begins Jan. 4, 1894.
J. MAX HARK, D.D., Principal.

WALNUT LANE SCHOOL
Germantown, Philadelphia, Pa. Boarding and Day School for Girls. 37th year opens Sept. 27. Academical and college preparatory courses. For circular address
Mrs. THEODORA B. RICHARDS, Principal.
Miss SARA LOUISE TRACY, A.M., Associate Prin.

Mechanical Drawing
MECHANICS, MINING, PROSPECTING, ARITHMETIC, ETC., may be studied **at Home.** Write for FREE circular to THE CORRESPONDENCE SCHOOL OF MECHANICS, Scranton, Pa.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



"VOLUNTEER."
Presented by
The New York Yacht Club
to
Captain Charles J. Paine
in grateful recognition of his unequaled skill and ability, thrice defending America's Cup.

Solid Silver

Exclusively.

TRADE MARK
STERLING

WHITING M'F'G CO.

Silversmiths,

Broadway & 18th St.

NEW YORK.

"MAYFLOWER."
Presented by
The New York Yacht Club
to
Captain harles J. Paine
to commemorate the victory of his sloop Mayflo
over cutter Galatea
in America's Cup races.

The Science
of
(Cheap)
Soup Making

Franco-American Soups are NOT prepared that way, as our numerous visitors know. Beware of Brands offered to you as "just as good and cheaper than Franco-American".

FRANCO-AMERICAN FOOD CO.
Franklin St. and W. Broadway.
Sold by Grocers everywhere. Sample Can, 14 Cents.

The
ANVIL
and
SHUTTLE

IDEAL KEYBOARD

MODEL HAMMOND

The Typewheel Improved
Manifolding and Perfect Touch

UNIVERSAL KEYBOARD

UNIQUE!
PEERLESS!

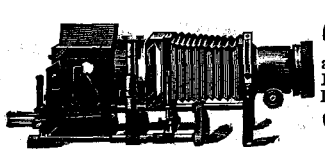
Full particulars from
Hammond Typewriter Co.
447-449 East 52d Street
NEW YORK

TIFFANY GLASS & DECORATING COMPANY

·FURNISHERS·&·GLASS·WORKERS·DOMESTIC·&·ECCLESIASTICAL·

·DECORATIONS· ·MEMORIALS·

·333·TO·341·FOURTH·AVENUE·NEW·YORK·



Criterion and Parabolon MAGIC LANTERNS
and Stereopticons, Oil, Lime, or Electric Light, Views of World's Fair, Scripture, Temperance and other subjects for profitable public lectures or private talks.
Catalogues free. J. B. COLT & CO. 16 Beekman St., New York. 189 La Salle St., Chicago, Ill.

THE JUDGES Of the WORLD'S COLUMBIAN EXPOSITION
Have made the
HIGHEST AWARDS
(Medals and Diplomas) to
WALTER BAKER & CO.
On each of the following named articles:

BREAKFAST COCOA, ...
Premium No. 1, Chocolate, . .
Vanilla Chocolate, ...
German Sweet Chocolate, . .
Cocoa Butter. . . . .

For "purity of material," "excellent flavor, and "uniform even composition."
WALTER BAKER & CO., DORCHESTER, MASS.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Outlook

A Family Paper

NEW SERIES OF THE CHRISTIAN UNION

Volume 48 For Week ending 9 December, 1893 Number 24

The Week

BY a vote of 173 to 136, the German Reichstag, at its session on Friday of last week, revoked the decree expelling the Jesuits from Germany. The debate on the motion was not long, but brought out many of the leaders of the House, and the popular interest in the result was shown in the crowding of the streets in the neighborhood of the Government building, as well as in the attendance which packed the galleries of the House. This action practically undoes the repressive legislation which Prince Bismarck carried through after the Vatican Council of 1870, the aim of which was to put the State in command of the Church. Dr. Falk, the cultus Minister, whose name has become attached to many of the laws against the Catholic Church in Germany, was the executor of the policy of the Chancellor in a series of measures which were prompted, not by antagonism to the Catholic religion, but by the determination that no organized power should remain in Germany which did not yield absolute obedience to the Empire. Prussian education was made secular; courts were established for the trial of clerical offenders; bishops were promptly punished for disobedience of the laws; State revenues were diverted from religious institutions; civil marriage was made obligatory; the authority to pass upon the qualifications of a bishop, which had always been claimed by Rome, was vested in the Governors of the provinces; and the Jesuits and other religious orders were suppressed or expelled. This legislation was not carried through without strong Protestant as well as intense Roman Catholic opposition. On the dismissal of Dr. Falk from office, the Catholic party began to attack the network of laws which restricted their old freedom of action and interfered with their old liberties, and law after law has been repealed, until the reaction finds its culmination in the repeal of the Expulsion Act on Friday last. This change of policy is due to a change of attitude both on the part of the Papacy and on the part of the German Government. The conciliatory attitude of the Pope has modified the relations between the two courts, while the Emperor has apparently become convinced of the wisdom of leaving the Catholic subjects in Germany as free as the Protestant subjects in their church life.

❀

President Carnot has furnished another evidence of his strength and power of persuasiveness by inducing M. Casimir-Périer to accept the responsibility of organizing a Ministry and conducting the Government. As President of the Chamber of Deputies, M. Casimir-Périer held a position of great strength in the approaching canvass for the election of a successor to President Carnot. The three candidates named for that position are President Carnot, the new Premier, and M. Constans. It has been the general belief that any public man who undertook to form a Ministry and conduct a Government pending the Presidential election would sacrifice his chances, because it has been assumed that no definite policy will be inaugurated until after that election has taken place. The French Assembly is now in something the same position which Congress occupies during the session preceding a Presidential election. There are, of course, great differences between the two situations, but there is this in common, that a waiting policy rather than a radical one seems to most public men the safer. In becoming Premier, therefore, M. Casimir-Périer has taken a bold step, and his action is undoubtedly due to the persuasion of President Carnot. The latter has been accused of keeping up what is called the policy of concentration—that is, of having represented all the Liberal elements in the Cabinet, for the express purpose of avoiding antagonisms. It has been said of him that he surrounded himself with weak men. That accusation certainly falls to the ground so far as the new Cabinet is concerned, for the President of the Republic has called to his aid one of the foremost men in the Liberal party and one of his most dangerous competitors for the Presidency. The Ministry of M. Dupuy was respectable; the new Ministry ought to be strong, courageous, and able.

❀

There are many elements of disturbance in the European situation. Cabinet crises in France, Italy, Spain, Servia, Austria, and Greece, great financial difficulties in two of these countries, a growing antagonism between Norway and Sweden, and sharp lines of division in Germany, will work out their results along the line of constitutional evolution; but to these disturbing elements must be added the extraordinary activity of the Anarchists in Spain, Italy, Dublin, and London. The police have discovered at Barcelona and Marseilles many signs of activity among the Anarchists, and have made a large number of arrests. During last week infernal machines were sent to Chancellor Caprivi and to the Emperor William, but in both cases were intercepted and rendered harmless. Whenever dynamite outrages are perpetrated upon an apparently concerted plan of action, there is great anxiety to know the numerical strength and degree of organization of the Anarchists throughout the world. No subject is more open to sensational treatment, and none oftener receives such treatment, in the newspapers. A consistent Anarchist, of the class that believes in the use of dynamite, is an individualist of so extreme a type that he cannot consistently belong even to an Anarchist association. He resents any kind of authority, and his hand is raised as savagely against the authority of a whole people executed by a Republic as against the authority of a despotism executed by an autocrat. London, Paris, New York, and Chicago are recognized Anarchist headquarters, and the destructive Anarchists claim a membership of 30,000. This is, no doubt, a great exaggeration. In all of these cities the leading Anarchists are well known, and are under constant police supervision. As they declare themselves to be the enemies of society, who neither expect to receive nor to give mercy, they must be treated as such

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and kept under constant surveillance. For the most part, their violence manifests itself in talk; and probably the chief danger of the existence of such a body lies in its provocation to cranks, for there is always in society a dangerous element of mental unsoundness which is likely to be urged into activity by such exploits as bomb-throwing.

❀

The feature of the present situation on the Continent which excites most alarm is the possibility of a combination of the Russian and French fleets, and it is this apprehension that has produced something like a panic in England over the naval situation of that country. It has been the policy of England for a long time past to keep its fleet, in point of force and effectiveness, on a par with the combined fleets of any other two nations, but the recent outpouring of French enthusiasm over the visit of the Russian naval officers has called attention to the fact that the combined Russian and French fleets in the Mediterranean would outweigh the English navy both in point of numbers and in strength of armament. There seems to be good ground for the report so frequently heard of late that the French are to permit the establishment of a Russian rendezvous or headquarters in the Mediterranean by temporary cession of a seaport. The Tories are seizing occasion to attack what they call the indifference of the Liberal Ministry to the navy, and Lord Salisbury has been uttering direful prophecies with regard to the effect on English commerce of the control of the Channel, for even a short space of time, by a foreign fleet. England suffers from these panics with regard to her military condition, either on land or on water, periodically, and they frequently bear fruit in increased expenditures. That will probably be the fruit which will be borne by the present apprehension. It is a singular fact that, although enormous sums have been expended in building modern navies, the modern vessel has never actually been tried, and no one knows as yet what would happen to a fleet of ironclads in the stress of a great naval battle. No nation, however, is willing to wait until the modern methods have been tested by actual experience.

❀

Only one danger threatens the Parish Councils Bill which is now before the House of Commons. It is too large and too comprehensive a measure to be got through both Houses between now and Christmas, if any further progress is to be made with the Employers' Liability Bill, which the Government is also endeavoring to carry in the present session of Parliament. The reception accorded the bill by the Unionist Opposition, when Parliament resumed on the 2d of November, surprised the Government. It was cordial in the extreme. The only apprehension on the part of the Unionists was that the Government was attempting too much in the very limited time at its disposal. There are really three bills in the measure as it now stands. One sets up Parish Councils, another establishes District Councils, and a third seeks to make some reforms in the Poor Law system. In view of the helpful attitude of the Opposition, and with hard, continuous work in committee, it is possible that the portion of the measure setting up Parish and District Councils may be carried; but the English Poor Law is too serious and too complicated a subject to be dealt with at the fag-end of a session which has already lasted longer than any session in the course of the present century, and in all likelihood the clauses touching upon the Poor Law will be abandoned. Apart from this attempt to deal with the Poor Law, the measure is only an extension of the Act of 1888, which established County Councils and set up the first popularly elected bodies for the administration of local affairs in the areas outside the incorporated boroughs. That measure was passed when the Conservatives were in office; but the Radicals co-operated with the Government in making it a good and workable act, cast on democratic lines. At one time the Conservatives feared that in separating the functions of the civil and ecclesiastical vestries, which heretofore had been largely combined, some harm would be done to the Church. Mr. Fowler's speech on the second reading of the bill cleared away these apprehensions, and Churchmen as such have now no need whatever to look askance at the bill. Before the measure went into committee there were a debate and a division on an instruction to the committee proposed by the advocates of woman's suffrage. The instruction was carried in spite of the opposition of the Government. What it exactly was is not very clear from the brief cable reports of the discussion; but it is probable that the effect of the instruction is that married women are to vote in the election of the Parish Councils. If this is so, it is an enormous gain for the advanced party of woman suffragists in England. Women who are householders and whose names are on the tax-books already vote at the elections for School Boards, Poor-Law Guardians, and Town and County Councils; but married women do not vote at these local elections when they live in houses the taxes for which are paid by their husbands.

❀

The only thing that is certain about the progress of the war in Brazil the past week is that Mello has fought his way out of the harbor at Rio Janeiro in his flag-ship, the Aquidaban. It is doubtful whether his purpose is to seek for the Nictheroy (formerly El Cid) and America, to proceed south to make a junction with the insurgents on land, or to obtain a chance to repair his vessel, which has been somewhat injured in the long fight between the forts and the navy. When last seen, the Aquidaban was headed south, but this has little significance. Meanwhile, desultory and not very fierce fighting continues between Mello's other ships and the forts about the harbor. The city itself has not been shelled, owing to the influence of the foreign Ministers in the capital. The contesting forces also obligingly suspend hostilities when commercial vessels wish to get in and out of the harbor. In the southern provinces the insurgents are reported to have gained a victory, and to have moved northward in considerable force.

❀

The news of the death of Professor Tyndall reaches us as The Outlook goes to press. It is but a few months since the portrait of the great scientist appeared in our columns, and the salient features of his contribution to science were pointed out. No man in this generation has more nobly illustrated many of the finest traits of the scientific mind than Professor Tyndall. Born in Ireland seventy-three years ago, of an ancestry notable for strength of character and vigor of intellect, educated in the public schools of his own town, and largely self-educated by his study of Carlyle, Professor Tyndall became first a surveyor, then a teacher in a provincial English college, then a contributor to the scientific periodicals, then a student in Germany, carrying on advanced work in physics and mathematics under distinguished teachers, with laboratory work of the most arduous character, and finally, in 1852, he was elected to the Professorship of Natural Philosophy in a royal institution. Long before this, Professor Tyndall had made his mark as an original investigator and as a writer of rare lucidity and charm. He had been largely educated

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

by the Bible—a book which was his lifelong companion, and to which he acknowledged in many ways his great indebtedness. As a popular expositor of science he had no rival but Professor Huxley, and he was the superior of Professor Huxley in all the literary qualities. It is impossible in this place to enumerate his contributions to scientific thought. It is only possible to emphasize the elevation of his aims, his steadfastness of devotion to his life-work, and the richness and beauty of his nature. Whatever his limitations of knowledge or of insight, he was one of the foremost men of his time.

❀

The Lehigh Valley Railroad continues to be as completely "tied up" as two weeks ago. President Wilbur declined the offers of the State Boards of Arbitration of New York and New Jersey, and claimed to be highly successful in securing non-union men to take the strikers' places. The strikers denied this claim, asserting that but few new men had been engaged, and that these were incompetent. In labor conflicts, even more than in politics, each side claims confidence of victory, for the loss of such confidence, even more than in politics, insures defeat. Again this week, what makes the Lehigh strike notable is the succession of wrecks upon the road. On Wednesday there were five; on Friday there were five more; and on Saturday the series was still more appalling. At one of the accidents on Saturday several lives were lost and considerable property destroyed by fire in the village where the accident occurred. These wrecks have, in many instances at least, been due to the incompetence of the new men.

❀

The Telephone Company of this city is converting into vigorous anti-monopolists a good many business men not hitherto suspected of Socialistic tendencies. About five hundred of the telephone subscribers of the class which at first paid $60 a year, and later $90, and now $150, have been notified that within a short time they must give up their telephone or pay $240 a year. In defense of this advanced rate the officers of the Telephone Company have issued a statement declaring that "the dividends which have been paid upon the capital stock of the telephone company since its organization average less than 7½ per cent. per year," that "the average daily use of the telephone by each subscriber in New York City is very much larger than in any other city in the world," and that the order from the Board of Electrical Control directing the company to bury its wires necessitates the addition of $90 a year to the old rates. The Telephone Subscribers' Association, which last year and year before made an unsuccessful protest, has replied to these statements that in several South American cities, where the wires are buried and the best American-made instruments are used, the rate is from $25 to $35 a year, and that the Company's statement about its profits is somewhat inconsistent with the facts drawn out by the Ainsworth Committee of 1887, which showed that the net profits of the Company in six years upon a capital of $600,000 were $2,843,000. We are inclined to accept the statement of the Subscribers' Association as the true one. Only a few months ago we had occasion to report that a telephone company was asking for a franchise from the city of San Francisco, guaranteeing a rate of $24 a year, which is even less than the rate mentioned in the South American cities. A business man in New York City may use the telephone more than one in San Francisco; he may use it even twice as much, and the cost of the service may be twice as great; but when a rate ten times as heavy is demanded, legislative investigation and legislative action are certainly in order.

❀

The furnishing of work for the unemployed has been organized in this city upon a plan which must commend itself alike to thoughtful givers and honorable receivers of charity. The work to be done is the cleaning of the streets upon the East Side and the making of the clothing to be sent for the relief of the cyclone sufferers of South Carolina. The street-cleaning force is already at work. The wages paid are $1 a day, or just one-half those paid to the regular members of the street-cleaning force. The committee did not need to advertise for workers. When only a few persons had learned that work was to be given out in this way, men of astonishingly respectable appearance, men who had been used to doing the higher grades of work, immediately appeared asking for a chance to go into the streets with a broom. They are men who have never begged and probably never would have begged. They are working so efficiently that those experienced in street-cleaning work say that they can be trusted to work alone. Commissioner Andrews, of the Street-Cleaning Department, is co-operating helpfully with the Relief Committee The field thus opened for the employment of men is much larger than the resources of the Committee enable it to cover. The work that is done is work which the health and the self-respect of the public demands should be done. In the richest up-town districts extra sweepers are employed by the residents, though these districts would, without extra sweepers, be much cleaner than those among the tenement-houses, where the presence of twenty families, instead of one, to each dwelling increases many fold the amount of dirt to be cleared away. Street-cleaning work, except where there are asphalt pavements, has to be done by hand, so that the giving of brooms to those who are so glad to take them is in no sense the labor test of a treadmill. The work cannot be done in any cheaper way. To promote the health and the cleanliness of the city through the furnishing of work to the men who are ready to accept half-wages in order to keep their families from starving is certainly as healthful and Christian a charity as is often organized, and it is one which we gladly bring to the attention of our readers. Contributions may be sent to President Charles Stewart Smith, Chamber of Commerce, New York City.

❀

The growth of Barnard College is not only eminently gratifying to the men and women who have borne the burdens of its establishment and direction during the formative years, but demonstrates beyond question the need of such an institution in this city. There are now one hundred and three students in a college which began its existence four years ago, and there would undoubtedly be many more if the College had the room to receive them and the facilities for their training. The institution needs a generous contribution of funds. It has already been the recipient of a gift of $100,000 for a building fund; $30,000 has been secured toward an endowment fund of $100,000; and a further sum of $100,000 is to come to the College from the Fayerweather estate. The first need of the College is a fund which will enable it to purchase a building lot in the neighborhood of the new site of Columbia College. It has the money for the building, but it has no money for the ground; and no better opportunity for a permanent investment for the public good is now offered to the well-to-do men and women of New York than this opportunity of placing Barnard College side by side with the educational institutions which will presently crown the banks of the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Hudson to the west of Morningside Park, and which, by reason of fine grouping of buildings, striking architectural effects, and concentration of intellectual and educational interests, will form a central feature of New York life. Barnard College also needs a material addition to its endowment fund. It has been very economically administered, and the financial management of the College will make the very best use of every dollar at its command. It ought not, however, to be straitened in its ability to supply the very best facilities for the education of the young women under its roof. Its work has been so genuine, its success is so well established, and its need is so great, that it ought not to wait long for funds which shall insure its permanent location and housing, and its freedom from pressing financial cares. In Chicago Barnard College would have everything it wanted within two weeks after its wants were made public.

❀

The experience of failure of Sunday opening in Chicago, preceded by the similar failure of Sunday opening in New Orleans, has not operated to prevent the Directors of the California Midwinter Exposition to determine upon the opening of that Fair on Sunday—and opening it in the fullest sense of the word. There has been some agitation against such a course. All the various evangelical religious organizations of San Francisco, and many others upon the coast, have made vigorous protests, and petitions against Sunday opening have been somewhat extensively circulated; but the present indications are that these protests and petitions will be disregarded. A correspondent upon the coast, to whom we are indebted for our information, thus clearly puts the issue and the facts:

> The forces which make Sunday opening so certain are these. San Francisco as a whole, and to a lesser degree California, is "Continental" in its views of the Sunday question. Golden Gate Park, in which the Fair is to be held, has long been the people's recreation ground, and more particularly on that day than on any other. Every Sunday great crowds go there to promenade and listen to the excellent concerts of classical and other music, which is paid for by the cable companies. Many of these people would, undoubtedly, attend the Fair were it open. In fact, the management inform me that they expect the attendance will be greater then than during any other portion of the week. Unlike the officers of the Chicago Exposition, the Directors are responsible to no one. It goes without saying that there has been no National legislation, and all funds have been raised by absolute gift subscription, there being no stock or stockholders. In order to fully satisfy myself as to the position of the Directorate, I have called on them and am officially informed that the subject is not even one for discussion—they are absolutely determined on Sunday opening.

Of course the Directors are under no such moral obligation to close the Fair as were the Directors of the Chicago Exposition after they had accepted an appropriation conditioned on such closing. This consideration being removed, our judgment on the subject is precisely what it was respecting the opening of the Chicago Fair before that appropriation had been made and accepted. We believe that the Directors would best subserve the moral interests, and even the interests of Sunday preservation, were they to open the Fair in the afternoon and evenings, stop the machinery, forbid sales, and not provide for special and extraordinary attractions such as fireworks on Sunday evenings—in other words, were they to reduce labor to a minimum, and permit Sunday attendance for the latter part of the day, but do nothing to stimulate it.

❀

The "hard times" are not so hard but that 30,000 people, more or less, were able and willing on Thanksgiving Day to pay from half a dollar to ten dollars apiece to see the culminating event of the college athletic year—the Yale-Princeton football match in New York City. The game was a fine one, was skillfully and pluckily fought from end to end, was won by Princeton fairly and honorably, and was lost by Yale gracefully—that is, without whining or complaint, but with the admission that the Yale team was outplayed, and with only a moderate emphasis on the extenuating excuse that it was too much for any team to stand the strain of two such games as those with Harvard and Princeton in one week. On the same day Harvard won a game played at Cambridge with the University of Pennsylvania. Neither the Harvard-Yale nor the Princeton-Yale nor the Harvard-Pennsylvania game was marked by any very serious accident, and in view of the number of deaths from football accidents this year—at least one more death took place last week—perhaps these games are to be recorded as harmless. Yet we read in Friday's papers that one of the incidents of the Thanksgiving Day game was a collision in which "the shock was enough to break the neck of a bull. Thousands rose in their seats, and the women turned their heads away when Captain Hinkey was raised to a half-sitting posture, and it was seen that blood was gushing from his head and right ear. The crimson tide flowed down the neck of the Yale chieftain, and the physician hurriedly had him borne from the field." This certainly is not pleasing reading, and we do not believe that the American public is fond enough of gladiatorial contests to make them permanent.

❀

Football is a game of high skill and strategic possibilities—witness the story (well told in "Harper's Weekly") of the serious mathematical study by which Mr. Louis F. Deland, who never played a game of football in his life, evolved the maneuver named after him and called the "flying wedge," which revolutionized football; to successfully coping with this maneuver the Princeton team in a great measure owe their victory. Moreover, the game is fitted to train muscle, nerve, and self-reliance, and is one in which students generally can take more part than in baseball. That it is dangerous is not a fatal objection; courage cannot be cultivated except by the presence of danger, and the American boy is not a "tenderfoot" to be kept from all perils. But, as played now, it is often brutal as well as dangerous, and that is fatal. The present rules need careful revision, and, even more, a rigorous enforcement, with the end of repressing brutality and reducing the number of accidents. It is extremely probable that the college football men will themselves, in their next convention, take action in this direction. It is also very probable that the college authorities will put an end to games elsewhere than in college towns, and no longer turn thousands of students loose in the largest and one of the wickedest cities in the country, under a high pressure of excitement and in the presence of great temptation. It is fair to add, however, that of the persons arrested for disorderly conduct on the night of the game comparatively few were students, and many of the offenses were in the nature of boisterousness rather than of depravity.

❀

General News.—The annual report of Secretary Herbert, of the Naval Department, recommends an immediate increase of our naval force of one battle-ship and six torpedo-boats, and asks for an immediate appropriation for that purpose of only $500,000.——The Directors of the Madison Square Bank of New York City have been indicted and put to plea on charges of forgery and other misconduct.——Police Captain Devery, of New York City, has been indicted by the Grand Jury on evidence presented by Dr. Parkhurst showing that, though repeatedly informed of the presence of disorderly houses in his district, he took

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

no steps to suppress them.——It has been proposed to hold a World's Fair in London in 1896 or 1897.——Mr. J. J. Van Alen has declined his appointment as Ambassador to Italy; both Mr. Van Alen and President Cleveland in their published correspondence on the subject emphatically repudiate the idea that the former's large contribution to the Democratic campaign fund had anything to do with his appointment; the President urged Mr. Van Alen to withdraw his resignation, but without avail.——Civil Service Commissioner George D. Johnston has been removed by the President, as there were irreconcilable differences between his views on the policy of the Commission and those of his fellow-Commissioners.

The President's Message

The President's Message contains practically a history of the United States since the fourth of last March, and fills nine and a half closely printed columns in fine type of the New York "Evening Post." It is, in brief, a small pamphlet. We shall not attempt to condense this pamphlet into a paragraph. We confine ourselves to noting its utterances on certain topics of special public interest and importance.

On the subject of Hawaii it will disappoint the country, not so much by its positive statements as by its significant silence. The President affirms, on the strength of Mr. Blount's report, that "the constitutional government of Hawaii had been subverted by the aid of our representative to the government and through the intimidation caused by the presence of an armed naval force of the United States which was landed for that purpose at the instance of our Minister." In our judgment, Mr. Blount's so-called investigation affords no sufficient justification for so serious a charge as this against a public official who has not been afforded a hearing in his own defense. The President concludes from this assumed fact that "the only honorable course for our Government to pursue was to undo the wrong that had been done by those representing us, and to restore, as far as practicable, the status existing at the time of our forcible intervention." In our judgment, this conclusion does not follow, even if the premise were better established than it is; the argument is specious, but not sound. Finally, the President declares that "with a view of accomplishing this result within the constitutional limits of executive power, and recognizing all our obligations and responsibilities growing out of any changed conditions brought about by our unjustifiable interference, our present Minister at Hawaii has received appropriate instructions to that end," and information is promised Congress as to the nature of those instructions when the definite results have been accomplished. In our judgment, the country has a right to know—and we hope Congress will promptly ask—what the President regards as "the constitutional limits of executive power," and what are the instructions given, before the possibly injurious and wrongful results have been accomplished beyond recall.

On the currency question the President reports the repeal of the Sherman Law, declares his hope in the return of business confidence and the emergence of frightened money from its hoarding-places, declares in somewhat "glittering generalities" that we should be "determined to be content with nothing less than a lasting and comprehensive financial plan," but gives no hint as to any of the elements of such a plan. He has consented to a further adjournment of the Brussels Monetary Conference, which had been adjourned to 30th November of this year, and has no other suggestion to make at present than "a reasonable delay in dealing with this subject." This may be politic advice to Congress; we rather think it is. But it will hardly be followed by either the press or the people, and the President would have shown himself abler as a leader if he had indicated at least the fundamental principles which, in his judgment, must underlie that "lasting and comprehensive plan."

We heartily agree with the President that no one but fraudulent pensioners ought to object to a thorough investigation of all charges of fraud in the Pension Office. His forceful language on this subject ought to receive a hearty indorsement from all honest men, especially from all honest pensioners. His utterances on the Indian problem afford little indication that he realizes the inevitable demoralization to the Indian of the continuance of the Reservation system, or the urgent and immediate importance of an adequate National system of education for all Indian children of school age. Respecting the relations of the Churches to the Government in this work of education he is absolutely silent. His reaffirmation of the principles involved in Civil Service Reform is all that we could desire. We only desire to see those principles enforced in all branches of the service with a vigor akin to that with which the repeal of the Sherman Act was insisted on, against all protests from conscientious, interested, or timid politicians.

On the tariff, as on the pension question, the President is explicit and outspoken. He insists on the radical principles of what is known as tariff reform—namely: (1) Only the necessities of revenue justify a tariff; (2) all tariff charges should be reduced on necessaries; (3) and on raw material; and he urges the Wilson Bill as one which embodies these principles and "deals with its subject consistently and as thoroughly as existing conditions permit."

To sum all up: the President's history of the condition of the country is probably necessary, but is not interesting; his utterances on the three subjects on which he has well-considered convictions—the tariff, the pension, and the civil service—are explicit and unambiguous; his utterances on the Indian question and the currency question are Delphic-like, apparently because his convictions are not clearly formed upon those subjects; and on the vital question involved in the Hawaiian matter—whether the President has a constitutional authority to depose a foreign government, recognized by a previous Administration as *de facto*, because he thinks that recognition ought not to have been accorded—he keeps silence, apparently because he does not wish his plans interfered with by the country until the results he has in view are accomplished.

The Tariff Issue

We desire to give our readers some aid in coming to a wise judgment upon the tariff issue, which the pending Wilson Bill brings before the citizens of the United States. We desire to do this, not by advocacy or criticism of the fundamental principle of the bill, nor by criticism of details—though such criticism may find a place in our columns from time to time—but by a judicial and fair-minded statement of the issues involved.

1. It is certain that the immediate effect of such a bill will be to disturb some established industries. The mere fact that it is under consideration will do so. Business men have a remarkable power of adjusting their business to the conditions of trade, whatever they may be; but any change in condition requires a new adjustment. A change in tariff means a change in prices, and a change in prices means a change in wages and in profits. It is impossible

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that this bill, or any bill materially modifying the tariff, can become a law without modifying the profits of some manufacturers and the wages of some workingmen. The passage of this bill will be the cause of some reductions in wages, and the occasion of other reductions. The fair-minded student will ask himself, not whether some present industries will be made less profitable and some will be even closed altogether—for that is certain to be the case—but whether there are advantages which will compensate the loss. In other words, he cannot strike a balance without looking at both the debtor and the creditor side of the account. And partisanship must not prevent him from recognizing that there is a debtor side to the account—that is, that there will be a loss.

2. Only an expert can form a competent judgment as to percentages on special articles. Detailed discussions as to schedules are of very little value to the average reader. We counsel him not to get entangled and perplexed in such discussions. But he may form a just judgment on one or two fundamental principles, such as whether the bill is sectional—that is, whether it gives advantages to one section over another; or whether it is a class bill—that is, whether it gives advantages to one class over another.

3. But the real and fundamental question goes deeper than this. That question is, in brief, What is the function of taxation? and, behind and below that, What is the function of government? Protection claims that it is a legitimate function of taxation to promote industries; and insists that taxation can be so framed that a tax levied to aid one industry may be made really to aid all industries. Revenue reformers claim that the only function of taxation is to raise a revenue for the necessities of government economically administered; that it is to be so levied as to inflict the least possible pecuniary injury on the industries of the community; but that one industry cannot be promoted by special legislation without an injury to other industries; and that no method of tariff is practicable and just except one based on a few broad principles, such as light tariff or none at all on raw materials and on food products, higher taxes on luxuries than on necessaries, and taxes assessed according to the value of the articles.

Apparently the Wilson Bill is a sincere and intelligent effort to frame a bill in accordance with these principles; and as the Democratic party is committed to these principles, and the present House was elected upon a platform professing them, it is clearly the duty of the present House to pass such a bill. Amendments may be made to correct errors in detail, but amendments which violate or compromise these essential principles ought not to be allowed in order to placate local interests. The country will then have before it the two schemes of tariff—the protective and the revenue only—in concrete forms, in the McKinley Bill and the Wilson Bill, and in the Congressional elections of 1894 an opportunity will be afforded the people of definitely deciding between the two. That finally and definitely decided, industry can adjust itself to the decision. But it cannot adjust itself to indecision, nor to a mongrel tariff that is neither for protection nor for revenue.

A traveler in Japan has found a village where universal suffrage has an odd development. Whenever a robbery occurs, the ruler of the village asks its whole male population to cast ballots, each containing the name of the person believed by the voter to be responsible for the theft. The man thus "elected" is promptly punished. The Tammany bosses of New York might prove popular candidates in such an election on the issue, "Who's got the people's money?"

Jean Charles Cazin

Herman Grimm once called Dürer a thinker who painted. It may be said of Cazin that he is a painter who thinks. His face fitly finds place on the first page of The Outlook this week, because in many respects he is the greatest of living landscape painters, and now for the first time Americans have an opportunity, in the exhibition of his pictures at present open in New York City, of judging of the quality of his work.

Born in 1841 at Samer, in the Department of the Pas-de-Calais, his first master was Boisbaudran at Paris, Lhermitte being his fellow-pupil. As early as 1864 Cazin began exhibiting in the Salon, but soon left Paris to spend some years in England, Holland, and Italy, rounding out an education which would have delighted Alberti or Leonardo da Vinci. For, like those great leaders of the early and late Renaissance, Cazin's ideal embraces expression in many ways. He has worked in oil and water-color, pastel, wax, and ceramic.

In 1880 Cazin received a first medal at the Salon. In 1882 he was decorated with the Cross of the Legion of Honor. And he is the first great French painter to visit America. His best-known Salon pictures have been "The Flight into Egypt," "The Journey of Tobias," "The Departure," "Ishmael," "Souvenir of the Festal Day," an allegory of France's Resurrection; "Judith." Perhaps the last is his masterpiece, though, when asked the other day, Cazin replied: "How can I say? They are all my children. I cannot love one more than another."

The appearance of M. Cazin is at once suggestive and picturesque. He is fifty-two years old. Not a tall man, his massive head is the more accentuated. Over that head falls silky blond-gray hair. Under the forehead gleam blue eyes, powerful yet dreamful and truthful. They are the eyes of a judge as well as those of a poet.

Cazin's relation to other artists is that of a realist to an idealist, if we compare him, for instance, with Puvis de Chavannes. But these terms may be reversed in considering him in connection with Bastien-Lepage, Raffaelli, or men of that school. When, the other day, a bold New Yorker charged Cazin with kinship with Claude Monet, the reply came quickly enough: "I am not an impressionist." While atmosphere is the first word that comes to the critic's mind in appreciating the works of both masters, one feels that the scientific idea of values is uppermost with the leader of the impressionist school, while with Cazin it is the poetic—in other words, the vibrations of light mean something more than is found in the seven colors of the spectrum. Again, the treatment is Cazinesque—that is, individual. His vitreous rivers, his warm sunlight, his sad or glad trees, his scudding clouds, his arid or gay landscape, his still or speaking humanity, all suggest that ever-elusive something in nature with which we are all familiar, and yet which perhaps no one has ever caught so well.

The observer is instantly struck by the complete absence of crudity in these pictures. There is no "slap-dash" work. There are no daub effects. These luminous colors are not individual ones of the local hues alone, but affected by light and shade and atmosphere and temperament. The observer forgets the local color and thinks only of the true tone. The literal is absorbed in the spiritual. The general tone of all is a vaporous light such as an Andrea might have produced. Indeed, Cazin is the very Andrea del Sarto of landscape-painters. Aside from their unapproachable luminousness, the next most salient quality of these paintings is unity.

The last charm of Cazin is seriousness. Nothing is

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ever allowed to even suggest the trivial. Not one of his landscapes is there which has not the gravity of life and the mystery of death.

From Poussin down we have a continuity of the startling and the melodramatic in landscape art. One feels instinctively that there has been insincerity of vision. True landscape-painting owns the great Ruysdael for its father. From him to Cazin there is an apostolic succession. Only the mellowed canvases by this noble company live and have being. With Cazin there always comes to mind Corot, so perfectly does the spiritual element unite the two. To such men nothing is ever common or unclean. It is never necessary that their subject-matter be heroic or exquisite or even attractive. The simpler the theme, the more powerful the application. All that these magicians touch becomes luminous, harmonious, serious, spiritual.

The Public School Question

We give in another column an account of a significant circular issued with the approbation of Cardinal Gibbons, and an equally significant address delivered by Monsignor Satolli, favoring a division of public school funds between Roman Catholics and Protestants. We reported last week that a petition was being extensively circulated in New York State for such an apportionment. It is impossible to doubt the significance of these events. They mean that the Roman Catholic hierarchy in this country purposes to make a united and vigorous effort to secure a reversal of the American policy on the public school question, and the adoption in its stead of the Old World policy. We do not propose in this article to discuss the issue thus raised; only to state clearly what that issue is and what is our position upon it.

The Roman Catholic hierarchy holds that the work of education, like the ministry of religion, is a function of the Church, not of the State. It purposes, therefore, to take the charge of public education out of the hands of the State and relegate it to the Church. To do this completely would be, perhaps, too large an undertaking. It proposes, therefore, to do it only as regards Roman Catholic children, and for this purpose to give Roman Catholic schools their share of the public school fund. We can understand the conscientiousness of the men who advocate this doctrine. We understand their objections to the public school system as at present conducted: that the schools fall into the hands of politicians, often of small politicians; that they become mechanical; that they are overgrown and unmanageable; that they not only lack definite religious instruction, but often also the religious spirit. We believe that we could construct a specious argument for the doctrine of the Roman hierarchy on this subject.

But we meet the issue which that hierarchy raises by its official demand for a division of the public school funds with a vigorous reaffirmation of the American policy. We reaffirm it on the broad ground of principle: that it is the duty of the Republic to provide education in all that is necessary to good citizenship for all her citizens. We reaffirm it on the ground of public policy: that the greatest danger to the Republic is the massing of ignorant voters, and that it is therefore indispensable that the Republic educate her children to vote intelligently. We reaffirm it on the ground of experience: that wherever education has been remitted to the Church it has been ill done—that even in England, where the parochial school and the Board school work side by side, the almost uniform testimony of actual experiment is in favor of the Board school. We reaffirm it on broad historical grounds: on the witness of Spain and Italy to the results of parochial education supervised and controlled by Rome, and the witness of New England and the Northwest to the results of public education supervised and controlled by the State. We reaffirm it on the grounds of a comparison nearer home: between the educational system of Canada, where the sectarian differences are carried down to the cradle, and Romanists and Protestants live always in a condition of armed truce occasionally breaking into open war, and of America, where the boys and girls of both creeds learn to know and respect each other in the public school, and therefore to live amicably together in all the relations of later life.

We are glad to see the issue clearly raised; we hope that it will be fairly met, and the debate conducted without heat or bitterness. It must be remembered by those who believe in the public school system that the Roman hierarchy is a compact, well-organized, well-drilled body. Organization can be met only by organization. Those who believe in an undivided fund and an unimpaired public school system should organize to conduct the public debate, meet petition with counter petition, and agitation with counter agitation. In our judgment, no public interest equals in importance the preservation unimpaired of a school system supported by the State and under its control.

Bishop Seymour's Letter

We publish in another column a letter from Bishop Seymour. We do not agree with his interpretation of Episcopal standards; in this respect we agree with a large proportion of Episcopal scholars. What is more important, we do not agree with his conception of revelation.

Revelation may be regarded as a diamond, cut and polished in heaven, and given in perfect and final form of truth to man; or as a seed, planted in the human mind in order that it may grow, ever taking on new forms though ever manifesting the same life. Bishop Seymour holds the diamond theory of revelation; we hold the seed theory.

And we think the seed theory was Christ's; the figure is certainly his.

One thing appears to us very clear: that one should be consistent in accepting one theory or the other. If one accepts the Bible as a complete and final revelation from God, then he should go back to the Ten Commandments as an epitome of duty, and to the Sermon on the Mount as an epitome of doctrine. If he goes forward for four centuries until out of the Bible the Church has constructed a Nicene Creed, and takes that; or for sixteen centuries until the Church has constructed Thirty-nine Articles, and takes those, why not three centuries more until the Church has constructed a New Theology, and take that? He who claims that the object of revelation is to settle what is true and stop the quest for truth, should take what revelation gives him and be content with it. He should not accept in lieu of it any later epitome as a standard. We are of a different opinion. We believe, with Paul, that the veil is on the face of man, not on the face of God; that the function of the Bible is to remove that veil and make man a seeing creature; and that the longer the Church lives under the influence of the Bible, the clearer will be its vision and the larger its knowledge. Therefore we believe that nineteenth-century theology is better than Nicene theology, and twentieth-century theology will be better than either.

The diamond theory and the seed theory of revelation are irreconcilable: we hold the seed theory.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Literary Movement in Holland

By William Elliot Griffis

"HAVE any great books been written by Dutchmen?"

The question was asked on an Atlantic steamer by a tutor in German in one of the great universities of the United States—a country which, strange to say, has not one professorship of the Dutch language, literature, or history.

We answered: It was a Dutch monk, Thomas à Kempis, whose writing, "The Imitation of Christ," until the printed Bible, was the most widely read and translated book in Europe. The literary king of Christendom, Erasmus, was a Rotterdamer, and his statue still shows the reader amid the roar of traffic. Hugo de Groot, of Delft, whom the world knows as Grotius, wrote the one book which, after the New Testament, has done most for international law, morality, and civilization. The Netherlands was the home of the public school and the cheap book, besides being the first printing-office in Europe. Dutchmen established the first Oriental Society, and opened the world of Asiatic learning. They are still in the van of critical scholarship. In no country on earth, for the number of people, are there so many books printed and read as in the country which is less than one-fourth the size of Florida.

Saying all this and more, as one could say with truth, it does not of necessity make the Hollanders leaders in the literature of power. Despite the activity of printing-presses and the renown of universities, can we say that the Dutch authors lead in pure literature? Do they write books which have on them the stamp of genius, compelling translation into the world's great languages?

Jan ten Brink,
Novelist and Critic.

Possibly not. Yet, starting the suggestion in order to indicate the limits of our sketch, we shall outline the story of what the Dutch of to-day write and read.

Let us glance at the generation of authors whose babyhood was near the time when Europe heard the cry, "The Dutch have taken Holland" (from their French conquerors). The older people were taught and moved by these. In history, Groen van Prinsterer, whose entablatured house at the Hague faces the Viver, told anew the story of the Fatherland's struggle of fourscore years with Spain. With a style like Thucydides, polished, philosophical, compact, he charmed all, winning and inspiring those who revere the memory of the father of modern democracy, John Calvin, and compelling the literary respect of the most determined agnostic or *Liberaal*. His pupil, and living leader of the anti-revolutionary party, and a superb stylist, is Dr. Abraham Kuyper, of Amsterdam.

To speak of Dutch history is to recall our own Motley. Other critics of the brilliant, dramatic, but not judicially minded American, besides Van Prinsterer, were Professors Jorissen, Bakhuisen ten Brink, R. Fruin, and Mr. Busken Huet. Their writings have been widely read, and publishers find a harvest in printing their works and studies of their books by others. Professor R. Fruin, the living Nestor at Leyden, still shows powers of the first order as a historian, and his "First Ten Years of the Eighty Years' War" is a classic, as brilliant as a volume of Motley.

In prose and "belles-lettres"—as the phrase, suggestive of the chronology of marigolds and lady-slippers, then ran—Hofdijk was the antiquary who made bones live and fossils bloom. Nicholas Beets, matchless stylist, Orientalist and æsthete, poured forth volumes of stories, poems, and works of sentiment and pathos that still live. At the International Book Exhibition in Amsterdam last summer I noticed one large case devoted to the display of editions in many sizes and prices, old and new, of his "Camera Obscura." To mention it is to make a Dutchman's eye twinkle and set his face aglow with kindling memories. It is Dutch life in epitome. Probably untranslatable, it is a perfect picture of human nature as it is on lands below ocean-levels. Without caricature, it yet reminds one of both Dickens and Irving. In pure romance and in the historical novel, J. van Lennep was the national favorite.

Professor J. P. Blok,
Historian.

Of a fine old patrician family in Amsterdam, a linguist who enjoyed the funny things in human speech, he, while telling fascinating stories, tickled his hearers' ribs with the humors of their own beloved vernacular. He also had the knack of hitting off the amusing things in politics, and poked all the fun allowable at the curious anomalies of government which existed in the old times, when the bones of dead feudalism lay on the surface in Europe and were not yet buried. Ten Cate, of the same school as Beets, though a better poet, was also an orator as well as a prolific writer.

In poetry, Bilderdijk wrote the only epic poem in the language, unless we except Vondel's work. Da Costa took up Bilderdijk's sketch of "The Fall of the First World" and finished it. Like some of Holland's greatest ornaments in art and literature, such as Spinoza and Israels, Da Costa was born of Jewish parents, and the glow of the Orient is in his style. The land that first sheltered the sons of Jacob, and tolerated even the Anabaptists and the Brownists, has raised statues to many of its literary men, and, in addition to bronze effigies of Spinoza, Erasmus, Coster, Vondel, Grotius, in the park at Rotterdam one will see the life-sized figure of Tollens, who, besides history and romance, was the poet of the Arctic explorers, and wrote the national hymn.

Midway between the older group of writers and those of our own day are several names which suggest originality and power. Without space to picture in detail the peculiar problems of life in the Netherlands, we can only point out the great facts and forces from which as conditions comes the product of literature. In nature there is the endless strife of the ocean against the dikes, compelling eternal vigilance. While the population is relatively very large, the overcrowded land is fertile only in parts, and then only as the result of unintermitting toil. In such a country conservatism must be of the toughest sort, whether in religion, politics, social life, or opinion. Calvinism with Modernism; Romanism with Protestantism; an immemorial past amazingly rich in history, tradition, medal, coin, and monument, against the time-spirit of science and speculation; in politics the ceaseless contention between

Professor R. Fruin

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

local freedom and necessary centralization—reveal the elements of struggle. A serious, introspective people, yet fond of art and music, lovers of beauty and of morals also, the Dutch people not only have their own unique land and civilization, but live between the storm and calm of Europe. Besides their five million souls at home, rich in every type of condition, nature, and character, there are thirty millions of tropical humanity, mostly Orientals, living in the isles of both hemispheres. There is still another larger Holland in South Africa. Several of the noted Dutch stylists first drew breath under palms and mangoes. It is not only in description of the outer and visible world, but also in the quality and strain of the thought, that the Oriental influence is notable in Dutch literature.

Let the name of Douwes Dekker suffice to illustrate what we have stated. Whether or not a sufferer from hereditary *neurasthenia*—an influence easily traceable in some modern Dutch novels—he reminds us of our own Edgar A. Poe, who also had the Oriental passion for decoration. Dekker, though not born in the East, has pictured life in Java as no other author has done. Professing to write of coffee and coffee-merchants, one can read in his book the autobiography of a soul, as clearly as one can discern in "The Raven" the tragedy of a broken life. In later years Dekker took the pen-name of "Multatuli" (I have suffered much), and, while erratic in morals, glorified the virtue he did not possess. His numerous writings seem to well up from the depths of a soul that struggles to interpret not only self but man. Popular during his life, his books cannot long keep their covers in the libraries, because of the constant demands of readers; while after his death, in 1889, it rained brochures about him. His "Life and Letters," 1892, have been greedily read and re-read by his admirers. He kept his unfaith out of his purely literary writings, but expressed them in his "Ideas," and in such poems as that beginning, "O God, there is no God."

Louis Couperus

Mr. Jan ten Brink, "one of our first living proseists," as a Dutchman would say, has also written a novel on "East Indian Ladies and Gentlemen," and a whole series on every-day life, in Zola's realistic style without the Frenchman's brutal coarseness, entitled "The Family Muller-Belmonte." He is the author of other writings, critical and historical, and, besides being a brilliant orator, is Professor of Dutch Literature in the University of Leyden. Space will not allow us even to name the authors whose history or fiction treats of the Malay world, nor of the interminable Atcheen war in which so many tens of thousands of young men, the flower of Holland, have perished by bullet, kriss, or fever.

In the front rank of living historians stands Professor J. P. Blok, of the University of Groningen, who has written less about kings and notables and more about the people. His work, rigidly scientific in method, is thoroughly popular in style. Though but thirty-eight years of age, he has explored the archives of England, Germany, and France as well as Holland. Besides brilliant books on Leyden as a typical Netherlands city in the Middle Ages and under the Burgundian rule, he has nearly ready volume second of his "History of the Dutch People," which is pretty certain to be reproduced in English. It was a striking remark of Busken Huet, in his luminous critique on Maurice and Barnevelt (in which he shows Motley's lack of acquaintance with the *penetralia* of Dutch politics), that the American had nevertheless done what Schiller failed to do—he had made Dutch history interesting. Professor Blok, surveying the story of his people from the point of cosmopolitan culture, makes it even fascinating, and incidentally shows the American his rich inheritance in the Teutonic world of ideas. In his pages one sees clearly that the Dutch national literature has grown up out of a soil rich with a thousand years of common hopes, fears, dangers, faiths, realization.

Edward Dekker

We may conclude our survey with a note or two upon the newest school of authors. Their novels and poems evoke from the Dutch-reading world either zealous admiration and sturdy defense, or indignant protest and even bitter denunciation.

"The Guide" (*De Gids*) is published at Amsterdam, and is edited by literary men who are themselves eminent in authorship. Among the number, by the way, is Mr. A. J. Sillem, who, in his biography of Van der Capellen, has illuminated the subject of Dutch-American politics during our Revolutionary War. How large that subject is may be seen in the rich collection of pamphlets and books on the United States and Great Britain, numbering nearly one hundred, in the Boston Athenæum Library. "De Gids" stands for orthodoxy and standard taste in literature, and so also does "Elzivin's Magazine" (*Tijdschrift*), edited by Professor ten Brink. Of late years a school founded, one may say, by Douwes Dekker, and following out the ideas of Shelley and Zola, has broken away from the traditional Dutch models, style, and vocabulary. "De Nieuwe Gids" (The New Guide) is the organ of the new school of writers, such as Vosmaer, Van Deyssel, Van Bergen, Kleefstra, Gorter, etc. Critics of this style, and Dutch ladies and gentlemen who read, but do not publicly write their opinions, declare that there is a constant straining after higher originality, an exasperating affluence in the use of new and uncouth words that makes unreadable Dutch. Recklessness in verbal coinage, the expression of sentiments and sounds by names of colors, the minute analysis of character, and endless descriptions characterize this new school of writers. It must be confessed that the flattering reviews and vociferous criticisms in the "New Guide," and the labored attempts at defense and explanation of the text of recent literary products of this school, are not unlike certain phenomena and controversies among ourselves. Yet why should we go into further detail? One of the most conspicuous exemplars of the newer literary horticulture, which, after its first suggestions of orchidian growth and hot-house forcing, may recall less of the parasite and exotic and more of the rose and lily, is Louis Couperus. His "Elene Vere" has been before English and American readers in translation, and so also, we believe, has his "Noodlot," under the title of "Footsteps of Fate." To the orthodox reader Couperus's style grows more and more bewildering, and some have declared his "Noodlot" "as dark as Erebus." In his "Ecstasy" his pages have more light in them; yet even the stoutest defenders of the newer style wish there were less morbid psychological analysis, and more of life in the sunshine of faith and unselfish action.

We have but glanced at a few of the workers, mostly in history and fiction, in the little literary beehive of Holland. A visit to the Public Library in Chicago showed that the books of Brunings, Calcar, Bosboom-Toussant, Cremer, De Liefde, Keller, Van Rees, Schimmel, Weemskerken, were no longer gilt or white-edged. They were fulfilling the true mission of a book in being read, and usually the cloth had given way to leather binding.

So, apart from life and fertility in the products of scholarship, from Van Maerlaent, Marnix, and Erasmus, down to Kuenen, Thiele, Kern, De la Saussaye, there is a true and healthful movement in the literature of the heart and the imagination among the people whose blood helped so richly in our colonial days to form that composite called the American.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Four Dangerous Classes

By the Rev. H. L. Wayland, D.D.[1]

No, Mr. Editor, they are not the classes that you anticipate. I am not going to speak about Defectives, Dependents (including the children of the rich), Delinquents (embracing those who do not pay for their newspaper), and Criminals (meaning those whose crimes are so small as to bring them within the scope of the law). No; I propose to treat of four other classes, perhaps more dangerous, certainly more insidious, because of the garb of innocence and even meritoriousness in which they masquerade. These four dangerous classes are Saints, Geniuses, Philanthropists, and Philosophers.

As for the Saints, pray understand me, there are saints, and again there are saints. There are saints who are unaware of their sainthood, who make no professions; then there are saints who, as they walk along the street, and still more as they speak in prayer-meeting or in the pulpit, seem to proclaim as with sound of trumpet, "Do you wish to see a saint? here I am: improve your opportunity, for such occasions are rare." The professional saint is a saint for the sake of being a saint. It takes all the power to carry the machinery; he has none left to bestow upon the minor graces—meekness, humility, self-denial. Sometimes he rises to such an elevated plane that he can scarce discern the Ten Commandments as they lead their lowly life in the meadows far below. The saint appears to the most radiant advantage in the meeting for the advancement of holiness, surrounded by his fellow-idolizing saints. His qualities are so spiritual and subtle that they seem to evaporate as he is on his way home. I have heard a saint speak to his wife in such a way that (not being myself a saint) I had an almost uncontrollable desire to slap him in the face. I recall an instance where a saint, on going home from a peculiarly spiritual convocation, was requested by his wife to care for the baby for a few minutes while she, toiling, tired woman (who was only a Christian and not a saint), got ready the supper and took care of the other children. The saint broke forth with: "Well, it is a pity that a man who works as hard for Jesus as I do cannot have a little peace in his own home!" uttered in accents, of mingled petulance and piety, which proclaimed that, alike in their virtues and in their sufferings, the early Christians were nowhere. I would hardly care to give in detail all my experience and observation relating to the professional saint.

Then there are the Geniuses: that is, the geniuses who are painfully (that is, to the pain of other people) conscious of their endowment. They feel that they are exempt from the ordinary laws, that they are not expected to do things in the common way. Their friends are fortunate if this consciousness contents itself in eccentricities of dress and manner, and does not extend to making the genius a burden, a nuisance, and a crime. Macaulay, in his essay on Boswell's "Life of Johnson," has delineated the ill-regulated, lawless life of the literary genius of a century and a half ago: "If his friends gave him an asylum in their houses, these houses were forthwith turned into bagnios and taverns. . . . The most good-natured host began to repent of his eagerness to serve a man of genius in distress, when he heard his guest roaring for fresh punch at five o'clock in the morning." Other people's nerves lie below the surface; the nerves of the genius protrude half an inch all over him; and this quality, which makes him quick to perceive beyond others, also makes him intense to morbidness in his sensitiveness. Because of his genius, he sees not only what is, but what is not. He becomes suspicious, jealous. His genius seems at war with common sense. The popular idea of genius is represented by Poe, Savage, Byron. It is only now and then that you find genius a fellow-tenant along with good nature, judgment, wisdom, as in the case of Sir Walter Scott.

And then there is the Philanthropist. I do not mean John Pounds and Florence Nightingale; I mean the professional philanthropist, whom I may define as a person who has a great love for the human race in general, his own family always excepted. I have in my mind a man who was really a good man, a pious man; but he was a victim of the professional philanthropy disease. To support his large family was an aim that never seemed to come within his mental and moral horizon. His theory seemed to be that he was an unpaid agent for the human race at large. If any one came to him in distress, whether real or pretended, at once he would drop his business, travel off all day doing something for a stranger (especially if he were colored), leaving his legitimate work undone. "The moment anything assumed the aspect of a duty, that moment it became clothed with unconquerable repugnance to him." I often urged him to do something by which he might earn a little money; but I never could persuade him. He was the secretary of a benevolent society; when the time came for him to make out his annual report, he would shut himself up and pray; but the report never materialized. His period of office was signalized by a hiatus in the matter of reports. Naturally, he was unable to hold any position; and he gravitated. As even a philanthropist must have something to live upon, he borrowed, always with the best intentions; but a philanthropist's note or check, however good in heaven, is not very negotiable here.

There was dear old Bronson Alcott, who was both a genius and a philanthropist, full of great schemes for the human race, full of large benevolence, but, alas for his family! he would sit on his piazza, expounding to visitors his plan for the emancipation of women, while his wife was tugging a pail of water from the distant spring as a step toward providing dinner for the host and the guests; of course the philanthropist and genius could not do anything so prosaic as to carry the water himself, or to institute some steps for having the water carried into the kitchen by pipes.

By a curious allotment of Providence, it seems as though the saints, the geniuses, and the philanthropists always get hold of the bright, capable, much-enduring women. Perhaps the natural benevolence of the woman leads her to marry the man who most needs to be taken care of, who is the most incapable. There was the gifted Mrs. L. Maria Child. Her husband was one of the geniuses who "have soarings after the infinite and divings after the unfathomable, but never pay cash"—always planning, never achieving, having schemes for paying off the National debt and never paying his own, devising steps which would insure competence to every member of the human family, but somehow omitting his own household from his premises. My dear friend Mrs. Lesley, in her charming biography of her mother, Mrs. Lyman, of Northampton, narrates that on one occasion she and her sisters chanced to hear a conversation between Mrs. Lyman and Mrs. Child. Mrs. Lyman said: "Well, Mrs. Child, what is the *latest* thing that your husband is doing?" Mrs. Child replied: "He is drawing gravel for the railroad." Mrs. Lyman asked: "Now, how much do you think he is losing on the job?" Mrs. Child replied: "Well, as nearly as I can estimate it, I think he is losing ninepence [12½ cents] on every load he draws." Mrs. Lyman (*loquitur*): "Well, Mrs. Child, if your husband is doing anything *innocent*, and is only losing ninepence on a load, for Heaven's sake encourage him in it!"

And then there are the Philosophers who are very much in the clouds, who expect their three meals a day and a roof over them, who are so much wrapped up in their divine meditations that they never give any thought as to *how* the three meals and the roof come to be there. Mr. Besant, in his delightful book "For Faith and Freedom," tells of one of the displaced ministers who spent all his time in his little room upstairs, meditating and writing on the lofty themes of theology and philosophy. He was always present at breakfast, likewise at dinner, and eke at supper; but it never occurred to him to think of the patient wife and her work, nor did he ever lift his finger to lighten her cares by so much as a feather.

The typical philosopher of all time is Socrates. We have all admired him, and have all felt a great deal of sympathy for his domestic trials; the world has joined with one

[1] Editor of the "National Baptist."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

voice in denouncing Xantippe, and has wondered why so good a man was bound to such a termagant. But ought we not to consider that we have heard only the Socrates side? I have sometimes thought that, in the interests of fair play, Xantippe ought to be heard. I wish very much that I could have called upon the wife some day and inquired as to the situation, thus:

"Mrs. Socrates, I understand that there is a coldness, that you and your husband do not dwell together in that harmony which is the ideal of the poets."

She would, perhaps, continue with her sweeping, but we would see a little color coming into her face. I would continue:

"It is strange; such a good man as he is, and so eager in the search for truth, and so much admired as he is by all his disciples." (A little further rise of color and a silence evidently maintained by a strong effort.) "Now, any one would suppose that it would be a pleasure to you to make a home for such a good man, and to bear your share of the family burdens, and to keep wisely the house which he has provided for you, and to use for yourself and the children the means which he earns and brings home."

At this point the bounds of patience would be reached, and Mrs. Socrates would break forth:

"Are you such an idiot as to suppose that he brings home a single tetradrachmon, or even a drachma? Do you imagine that he pays the rent? Do you suppose that he contributes anything to this home, except his presence at meal-times, and children? If he would only support himself, and provide his own board and clothes, we should get on very well indeed; if he did not pay even this, but if he would only not interfere, we should be very happy, and would say nothing about supporting him. But just look at it. I support the family by taking in washing. The other day I had laid by a few drachmas to have the sandals of the youngest of our seven boys resoled. I could not attend to it myself, so I gave Socrates the shoes and six drachmas to have it done. He promised faithfully that he would. When he came back in the evening, I asked him if he had brought the shoes. He stared at me with a wild, luny sort of a look, and presently asked, 'What shoes?' I went all over it again, and tried to explain it to him, but I could not awaken any recollection of the transaction. I said, 'Well, at least give me back the money.' He felt in one pocket, then in another, then he turned them all inside out: no money. I found afterwards that he had spent all the day disputing with a sophist from the Island of Eubæa. I suppose he had laid the shoes and the money down somewhere; and that was the end of it.

"Another day I handed him the market-basket and gave him a half-obolus, and asked him to buy in the Agora a small fish, a few figs, and a few lentils. I did think he would have sense enough for that, and yet I had my fears as I saw him maundering off in an absent-minded way, and heard him murmuring something about his dæmon. He came home at night without the marketing, without the basket (which was almost a new one), without the money. I offered a few remarks which seemed to annoy him, and so he went out and sat on the door-step. Do you wonder that I skipped upstairs and poured out of the window a bucket of slops upon his head? He chuckled in an idiotic way, and observed, 'After such a violent storm, some rain might be expected.' It is all very well" (she would continue) "to talk about the glory and happiness of being married to a philosopher; but all I have to say is, anybody who thinks they would enjoy it, just let them try it."

If there was ever a man in the world who was at once saint, genius, and philosopher, it was Blaise Pascal; if there was ever a man in the world who made things to the last degree uncomfortable for his friends, that man was Blaise Pascal. He would spend his days in fasting and his nights in sleeplessness and prayer, until his nerves were utterly shattered, and then, while the glory and the (presumable) heavenly reward came to him, the burden and the care came upon his friends, particularly upon his sister. A recent article in the "Century" tells of the unhappy lot of the sister of two saints and a genius, the saints being Blaise and Jacqueline, and the genius being Blaise. He seemed to ignore the existence of others. In his last sickness, when his sister was burdened to the latest point of endurance, he insisted that she should take into the house another invalid just as sick as he, and give to this new patient the same care that she had given to the suffering brother. As to where the extra strength was to come from, as to how a person whose every moment and every ounce of strength were taxed was to take on her shoulders an additional sufferer—this was something that did not enter into his mind, and that, apparently, he did not care for.

If I had twenty daughters, I should certainly pray that none of them might ever be married to a saint, or a genius, or a philanthropist, or a philosopher; and I am not sure but that these dangerous classes ought to be suppressed by law.

A New Judaism

By Anna L. Dawes

Among the many interpretations of religious truth which uplift or vex the world, there are few more difficult to meet than that of literal obedience to the precepts of the New Testament. The difficulty is increased because the doctrine is largely the result of a certain mental temperament which needs fixed laws for its guidance, and because it is compounded of truth and error. This doctrine is no modern invention; from the time of the Apostles until now it has been upheld as a duty. In our day, Count Tolstoï is its most conspicuous and influential advocate, but as a whole, or as making parts of creeds, the theory is thoroughly adopted by a large part of the religious world. It is indeed a serious question, and the belief that it is the real duty of the Christian to follow with exact obedience all the words of our Lord is widespread. More than one preacher holds up the life of our Lord as a literal example, and takes his action in Judea as a rule of action for to-day; the words of the New Testament are sought from unrelated texts and gathered together to prove disputed doctrines by quantity; the social philosopher takes his theories from the exact words of Jesus; the ecclesiastic proves that his is the Apostolic succession by the titles of our English translation of Acts or Corinthians. And the fallacy of all this—if fallacy there be—does not at first appear. What can we do, indeed, but follow Christ's commands? In this time of perplexing philosophy and doubtful action, what road is safer, or what other road can be found, for Christian feet? And though it be not easy, the way of the cross was never a path of flowers, and why should the servant seek ease which the Master could not find? Such questions as these have stirred the heart of many an earnest follower of our Lord.

This theory, moreover, is still more frequently adopted by the critics of Christianity as the only true theory of its life, from which Christian practice has widely departed. The little book called "Christianity a Civilized Heathendom" is said to have moved more than one disciple of Christ to a different method of living altogether, notably one clergyman whose sacrifice of position and ease has given him rare influence. Mrs. Lynn-Linton's brilliant parable of "Joshua Davidson" has roused many a conscience. "Piccadilly" was but the autobiography of a soul, the record of a struggle which resulted in the strange career over which Laurence Oliphant's friends still dispute whether it was a colossal failure or an eternal success. Tolstoï's "My Religion" was the voice of one crying in the wilderness, and men whose influence is world-wide, as well as men of humbler station, heard the call and followed him, believing that only thus could they follow his Master and theirs.

Where, then, is any question? Are we not bound to an exact and literal following of the words of Jesus? Take the Sermon on the Mount as a sort of summary of his commands, as, indeed, it is. The chief point of contention with many of those who adopt this view, and their

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

chief difficulty as well, is because of the seeming impossibility of obeying its precepts. Are we, then, to resist not at all the evil which is in the world, but to let it take its course until both good and bad are destroyed together? Must we cease altogether the administration of that justice which, until some better day shall dawn, is the only protection of the weak, lest we swear unrighteously? Does the Shaker ideal give a higher or a better life than love and wife and home?

It is curious that so few have realized that this doctrine —the doctrine that Christianity is new obedience to a new law—is not Christianity at all, but Judaism. And it is more curious still that the very chapter in which Christ first explains the difference between his religion and that of Moses, the very precepts which he chose wherewith to illustrate Christianity, have been so often made the text of a revival of the great idea of Judaism. Obedience to law, a particular and inflexible rule of conduct which was a divine rule and the law of God—this was the Jewish idea. God, who was in some way related to his children, who ruled over them and gave them laws for all their going out and coming in, and whose laws must be explicitly obeyed—this was the message of the Hebrew people in the great development of religion. The Jew of to-day still answers the Christian objector by the same doctrine, pointing to the sufficient excellence of his own laws, and the good which would come from obedience thereto.

But Christ came to bring life, not law. He did not substitute a new set of rules for those hitherto in force. On the contrary, he did not promulgate a rule of life at all. This is the mistake of both friends and critics. This is where Count Tolstoï, far as he has gone in Christian purpose, has failed to reach the innermost meaning of Christian truth, and where those who would obey Christ literally really fall short of his demands. We are constantly told by these disciples that Jesus abrogated the laws of Moses to put his own in their place, that he abolished the old law to substitute therefor a new and higher law; and we are told that a perfect obedience to these commands of Jesus scattered through the Gospels is the narrow pathway that leads unto eternal life. Now, this is Judaism, for Judaism did not consist in obeying particular laws, but in the principle of exact obedience to a divine law. Jesus taught no such obedience to law, but a full and unfailing expression of life. His commandments were not of duties to be done, but of love, service, sacrifice. The Jewish apologist still objects that he could not have been a divine teacher for that very reason, because he failed to erect a perfect system to regulate the lives of his followers. It is claimed in reply that the divine stamp is seen in the perfection of the laws given by Jesus. But to say that because they are better laws than those of Sinai, they are therefore more divine, is only to proclaim a new and better Judaism. Jesus's mission was totally different —to bring life and the fullness of it. He left behind him only principles. And this is the divine peculiarity of his Gospel—that in which it transcends all that have gone before, that by which it shall live beyond all that shall seek to follow.

It is in the Sermon on the Mount that this is made plain. The very passage rendered famous by Tolstoï as a new and complete rule of life is the very passage which contradicts his whole position. It is the passage in which Christ illustrates his new doctrine that the power of the Spirit will so fulfill the law that the law shall be sloughed off as superfluous. The introduction explains the nature of the new doctrine. "Except your righteousness *exceed* the righteousness of the scribes and Pharisees," said our Lord, "ye shall in no wise enter into the kingdom of heaven." But the careful and literal Pharisaic obedience has passed into a proverb. It would indeed be hard to exceed that obedience, and those were divine rules. What can we do more? Nor was it obedience alone that fell short, but the *righteousness* of these zealots. The religious conscience that caused such devotion, such an utterance, is at least a discouraging foundation on which to build a new obedience to new rules. But the doctrine of Jesus, and how it exceeds the other, is then and there illustrated, and shown to be a doctrine of the heart, a life of the spirit, which must everywhere express itself in such love that rules will become an anachronism. What need of precepts against hate or murder for him whose heart is full of love? Why forbid adultery when purity is dearer than the right hand? That man will equally avoid private revenge and civil process whose desire to win his brother is so great that he regards neither injury nor imposition. The Jew was forbidden to take more than his rights, but the Christian is bidden to resign those which are justly his: for him is a better way, even the law of love. No mere commandment could bring about love for an enemy; but to that Christian who has really forgotten himself, and who thinks first of the need of the most sinful, to him whose heart is full of love and eager beseeching, it is an easy thing to forgive; for, having forgotten himself, he has not remembered the injury. Ye have heard of old, said the Master, the precepts of justice; behold, I teach unto you a more excellent way, the mighty power of love.

So, through not only this one passage, but through the whole discourse; so, through no one discourse alone, but through a whole mission, the Son of God taught that Christianity is of the heart, and not a rule of action. The letter killeth, but its deadly quality does not depend upon the nature of the letter. The law delivered to the Jew was also a word of the Lord; it is not because Moses is out of date that his rules do not apply to us, but because the spirit giveth life and the new wine has burst the old bottles. The letter killeth because it is fixed and permanent, and cannot expand with growing life.

Christianity is life, vital force, ever changing its methods, ever expressing its principles in new forms to meet new needs. Judaism consisted in following certain fixed rules and seeking in more complete obedience to meet the demands of new situations. The one is regenerating the world, the other cannot understand why even its own best thinkers depart so widely from its great idea. But in the Christian world we are constantly confronted with those who, in general or in the matter of some particular precept, seek to bring Christianity back again to the narrow limits of literal obedience. Whole communions base their creed on the reproduction of a sacrament. Whole churches calculate the coming of their Lord on the basis of a vision of St. John. Preachers make salvation hang upon a preposition, and determine the details of immortality by a single text. Christians limit their generosity by the tithes of Old Testament economics, or settle the question of responsibility for a brother's sin on the exact amount of fermentation in Palestinian wine. There is little excuse for such misconception in our time, and small reason why those born in the light of the full freedom of faith should wish to go backward and create a new Judaism, follow the precepts of Christ rather than his principles, and bind the manhood of the Church in swaddling-bands of infancy.

My Study Fire

Concerning Culture

There are certain books which are touchstones of personal culture and taste; books like Amiel's "Journal," Arnold's "Culture and Anarchy," Landor's "Hellenics," and Thackeray's "Henry Esmond," which involve a certain preparation of the mind for their reception and appreciation. For these books, and all books of their peculiar quality, contain an element of culture as well as of native gift, and a certain degree of culture must precede their appropriation by the reader. It used to be said that the odes of Horace were the special solace of gentlemen—of men of a certain social training, which brought them into sympathetic contact with the worldly minded but charmingly trained poet of the Mantuan farm. There is a flavor as of old wine in many of the Horatian odes, and its delicacy is discerned only by the trained palate. In like manner, the work of certain modern writers possesses a peculiar quality, impossible to define but readily detected, which finds its full recognition by and discloses its entire

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

charm only to minds which have had contact with the best in thought and life.

There was a time, fifteen or twenty years ago, when what is technically called culture was taken up by the intellectually curious and the socially idle, and made a fad; and, like all other fads, became, for the time being, a thing abhorred of all serious-minded and sincere people. For a fad is always a sham, and a sham in the world of art or of literature is peculiarly offensive and repugnant; it is the perversion, sometimes in the grossest form, of something essentially sound and noble. The ideal which took violent possession of so many people two decades ago was defective in that quality which is the very substance of genuine culture, the quality of ripeness. True culture involves a maturing of taste, intellect, and nature which comes only with time, tranquillity, and reposeful associations of the best sort. The more one really cares for it, the less he professes it; the more one comes into possession of it, the less conscious does his pursuit of it become. It marks an advanced stage of a general maturing and ripening, and it discloses its presence in fullness of knowledge, easy command of resources, maturity and sureness of taste, and that sense of power which conveys the impression of a large and spontaneous force playing through a rich nature.

It is a mistake to suppose that this ripening of the man depends on a large acquaintance with books, although in these days, in most cases, books are indispensable aids. The Attic Greeks, the most genuinely cultivated people whom the world has yet known, had very slight contact with books; but they had the faculty, due largely to the strain of poetry and hence of imagination in their education, of getting the soul out of life. They discerned and appropriated, by a training which had become instinctive, the best in life. They chose the beautiful as readily and constantly as we choose the inharmonious and the ugly; they built in harmony with the laws of art as uniformly as we build in violation of those laws. Their Parthenon was as easy of accomplishment to them as the post-offices of Boston, New York, and Chicago were to us. They did not build better than they knew; they built because they knew, and their knowing was due to their culture. That culture was based on life, not on art, and hence their art had the compelling note of an original utterance, and not the faint music of an echo.

Shakespeare was a typical man of culture, whose knowledge of a few books is beyond question, but whose knowledge of many books is more than doubtful. Oxford might have enriched him as it did his great contemporary Spenser, but he enriched himself under circumstances apparently the most adverse. There is no rawness in his thought, nor in his art; his insight is not surer than his touch upon language. In every play there is the richness of substance, the fullness of thought, the easy hand upon all the keys of speech, which betray the affluent nature, ripened beyond strength into sweetness. Shakespeare was riper, in some ways, than Goethe, whose whole life was rigidly subordinated to the laws of growth.

This quality of ripeness, shared by Tennyson, Lowell, Amiel, Arnold, is sometimes lacking in writers of great force and originality, and its absence always involves a certain impoverishment. If there is no obvious crudity, there is a certain thinness of tone, a rigidity of manner, a hardness of spirit. The ease, the grace, the charming unconsciousness, are absent; one is continually aware of limitations, instead of being cheered and buoyed up by a sense of unexhausted power. Lowell gives his readers no greater delight than the impression, conveyed by every page of his writing, that he has not said half he has in mind. The landscape of thought, imagination, and knowledge through which he takes one, with a gait so easy and a humor so contagious, is full of variety and loveliness, but you are continually teased by vistas which hint at outlooks still more beautiful. What grace of bearing, modulation of tone, charm of manner, entire self-possession! Here is no gifted and virile provincial who has broken away from hard conditions without rising above them, but a true man of the world of letters. This Olympian ease, which is the mark of the artist, is never the possession of the Titan, however strong.

It is culture which conveys this impression and confers this charm, and culture does not come by nature; it does not come by work even, for strenuousness is the very thing it rids a man of; it comes of lying fallow and letting knowledge take possession of us. It is possible to know a great deal and be wholly without culture; some scholars are as free from all trace of it as some well-conditioned men are of the charm of good manners. Culture is knowledge become part of the soil of a man's life; it is not knowledge piled up like so many pieces of wood. It is knowledge absorbed and transmuted by meditation into character. And this process involves leisure, solitude, the ability to keep one's hands and eyes idle at times. To get out of the current without losing its momentum is the problem of the man who wishes to be ripe as well as active. To possess one's mind one must command a certain solitude and quiet; for there is deep truth in Goethe's saying that, while character is formed in the stream of the world, talent is formed in quietness. That ripeness of nature which Americans are quick to notice in the best English writers, scholars, and thinkers is the result of a rich meditative strain running through lives of steadfast but unhasting industry. A bit of knowledge cannot enrich a man until he has brooded over it in the solitude of quiet hours. An Oxford man once said that the perfection of the lawns in the college gardens was only a matter of three or four centuries of rolling and cutting; and the faces of some famous university writers and thinkers betray the long years, rich not only in study but in meditation—that quiet brooding over knowledge and experience which drains them of their significance and power for the lasting enrichment of our own natures.

H. W. M.

The Greater Glory[1]

By Maarten Maartens

Author of "God's Fool," "Joost Avelingh," "An Old Maid's Love," etc.
(Begun in The Outlook for July 1.)

CHAPTER XLII.—*Continued*

"What is it? What is the matter, René?" asked the Countess at dinner. "Oh, nothing." Of course. She wearied of asking him. But she found him in the library, late that evening, poring over a large volume, half a dozen others scattered around. He looked up impatiently as she came closer and tenderly laid her hand on his shoulder. "What have you got there?" she asked. "Ah, that is right. He is pretty; is he not?"

"Oh yes," he replied, savagely, but he went and opened the door very courteously for her, and touched her brow with his lips. Then he returned to his Prophet, his Priest of the Most High!

A couple of hours later he was standing in the soft summer darkness, before the empty altar of the hushed little chapel, by Wendela's side.

"It is desecrated," said the girl, in a low voice. "You have desecrated it. I am glad to have seen it once more. From the window up there I could just reach the tip of the Pilgrim's helmet. Do you know which is the Pilgrim? No, poor boy, you know nothing. I will show you."

The chapel was very softly lighted by the radiance of the moon-filled night; busts and tablets stood out gently in a glamour of silver gloom.

Mechanically Reinout followed the daughter of the real Rexelaers as she led him from monument to monument, telling in an awe-struck whisper stories of the men and women whose passion-laden existences had sunk to rest beneath these effigies and urns. "Perhaps they are listening now," she said, "to hear if I tell you right." The heavy night-air breathed warm about the pair. A

[1] Copyright, 1893, D. Appleton & Co., New York.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

little rustle awoke in the aisle. She caught hold of his arm.

"Isn't it a strange thought," whispered Reinout, "that all the lives of these dead men and women are concentrated, as it were, in you and me? You and me, come to visit them together in the dead of night."

"Papa says—" she began, and then she turned passionately upon him: "These are mine," she said, "mine only. Do you understand, you—Reinout Rexelaer? All the rest was mine once, too, and these are still."

"But, Freule—" he stammered.

"Oh, don't pity me; I won't have your pity. I am proud of our shame. Some day, perhaps, my dead, who are not really dead, might recover me the rights of which your father robbed us. And then what would be left to you?"

"Only myself," he replied, with a sorry, half-amused smile.

This answer impressed her, but she fought against the sensation. "And what is yourself?" she asked, her delicate little nose high in air. "With us it is different. Rich or beggared, high or humble, as Papa says, what need we care? For, ours is the greater glory, even in disgrace."

"I envy you that conviction," he answered, thoughtfully, and with no suspicion of a sneer.

She held out her hand on the Chapel steps.

"Good-by, Knight Pilgrim!"

CHAPTER XLIII.

THE DAWN PROVES CLOUDY

"Well, I shall say it," declared Veronica. "Why not?"

"What?" asked the Father.

"Does your Reverence not know? Then I shall keep my own counsel. But *my* opinion is: why should any one be afraid of their betters? If really our betters, the less reason to be afraid. And if not—" Veronica whisked a dish off the table and herself from the room.

Father Bulbius bent over the tattered volume on his knees, leisurely filling his pipe with the finest of Turkish tobaccos. He was no longer the happy possessor of an untidy snuggery; the new house contained but two rooms on the ground floor, and Veronica had refused to abandon the "parlor." Occasionally the latter uncomfortable apartment would be honored with a state visit from the Chevalier de Souza, who was both a freethinker at heart and a Catholic in etiquette, and confessed and communicated at Easter. Other intercourse with the Castle there was none. The brief enjoyment of Reinout's friendship had ended in a ceremonious salute.

Veronica, on her part, had no proper appreciation of ceremony. Having made up her mind to bestow a piece of it on the gentlefolks, she called out one day from the door of "our hovel," as she chose to designate the Parsonage, "Hey, Mynheer! You are the Jonker from the Castle?"

"Of course I am," replied the young man, standing still.

"I know you are. There's something I want to say to you, Jonker. I've no more reason to love the Baron's family than you have. They've turned us out of our house as you've turned them out of theirs, and without paying, which is worse. But when it comes to keeping a woman away from the place she is used to pray in, twice a day for years, and all her ancestors lying round awaiting her, I say that it's a cruel thing. And I'd say the same to the Count your father, if I thought he'd listen to the likes of me. But I think he looks prouder than you, in spite of your haughty face that God gave you to go and be a Count with, as Counts there must be in this world below, though not in the hereafter.' And she retreated into the house, leaving Reinout very much troubled in mind.

He did not willingly ask favors of a father who never conceded anything unless it was not a favor; after consultation with the Chevalier, he broached the subject to Margherita. To his surprise the Countess immediately sat up, said, 'Quite right. I understand,' and went in to her husband; but that gentleman, immersed in his buttery-books, and annoyed by the interruption, contented himself with answering: 'The question, like the people, is buried. What is buried had best lie still.' Margherita came out to her son in the hall: 'He won't,' she said with flashing eyes. 'And yet the whole place is mine.' She went back to her occupation, which was teasing Florizel.

Reinout shrugged his shoulders and returned to his books. He had favorite authors nowadays, and they were fast molding his opinions: Byron, Shelley, De Lamartine, the aristocrat singers of freedom, and that incomparable Seer who had first flashed the light o'er his path. Of the "Revolt of Islam," for instance, he could reel off whole passages, though never quite clear as to who revolted or against what. He had not spoken to Wendela again; sometimes, when happening to awake at night, he would erroneously imagine her standing alone by the chancel window—as if Wendela ever broke promises, good or bad. But, as a rule, he slept excellently well, and awoke in the morning, from a dreamless slumber, to dream.

"My dear Count," said M. de Souza one day, the quiet old gentleman who did nothing but dance attendance on the Countess and complain of the weather. "Things are going wrong with René. He is nearly nineteen, and he reads in the woods. Your system was wise, but you are prolonging it—excuse me—unwisely. He is *farouche*."

The Count tapped the ground nervously with his foot. "The other man says he is doing excellently," he replied, "and hopes to get him ready for his diplomatic examination in eighteen months more." The "other man" was one of those silent haters of the rich who fawn upon them. A republican himself, he tried imperceptibly to influence his pupil. The pupil distrusted him.

Count Rexelaer, while rejecting advice, set himself quietly to watch his son. And these observations soon culminated abruptly in the question: "Why do you never go and see so-and-so, Reinout? And so-and-so? Or what's-his-name?"

"Oh, bother what's-his-name!" said René.

"Still, it seems to me that, as young men of your own rank—"

"I hate young men of my own rank."

The following academical year found Reinout at Leyden. A Dutch university is not a nice place. To enjoy its life you must be both exceedingly childish and exceedingly dissolute. The pupil of M. de Souza found himself utterly at sea, and retired into his shell, which he beautified by all the means in his power. To say that at this period he resembled his hero Shelley would be to create an erroneous impression, yet, with his far greater (hearsay) knowledge of "society," he had much of that poet's splendidly ignorant scorn of the conventionalities which galled him. He was full of a passive yearning for the Millennium, the Apotheosis of the Human by itself which Victor Hugo believes to be an approaching fact. He had no clear notion how the thing was to be started, but, meanwhile, he bought statuettes and engravings, and studied a little art, and disliked dirt and beggars (always giving to the latter), and loved the poor. The young men at the University did not share his horror of dirt (some kinds), and they loved the poor in a less platonic manner than he. They said he was queer. That was the greatest of sins in their eyes, for they were all exactly alike.

CHAPTER XLIV.

THE IRON HAND

"I should like to speak to you a moment, Father, if you please," said Reinout one memorable autumn evening, as the family rose from table. He was now twenty-two, and had spent four lazy, luxurious years at Leyden. He was handsome and well dressed, and outwardly pleasingly proper.

"Certainly, my boy," responded Count Rexelaer, graciously. "Come and have a cigar." Inwardly he said: "Debts?" Few fathers of undergraduates would have required the interrogation.

Reinout placed himself leisurely in front of the mantel-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

piece, and deliberately lighted his pipe. He had come down unexpectedly to Deynum.

"I took my degree to-day," he said, quietly, pressing down the burning tobacco with his fusee.

"What?" cried the Count, in a tone of genuine indignation. "And how about your farewell banquet? Reinout, you are joking."

Inviolable custom requires that the Dutch student shall leave the University in a blaze of prescriptive festivity. In justice to Reinout it must be added that the whole thing, like all Dutch student-festivals except "Masquerade," means merely: drink.

"There wasn't any farewell party," replied the young man. "I'm not going to have one. I think it's a bore."

Then he took his eyes off his pipe and looked anxiously across at his father.

Count Rexelaer did not return the look. He sat gazing moodily into the fire; the autumn night was chilly. At length he said, in quite a sad voice, "I was poor, and I had eleven four-in-hands." [1]

A moment afterwards he added: "You must have gone to a lot of other men's parties, and it seems very shabby to make no return. Perhaps the matter doesn't strike you in that light? I'm sure I don't know how it strikes you."

"On that score you may make yourself easy," replied his son. "I never went to anybody's parties. I joined some of the better societies, of course, but when I discovered the men were always getting drunk, I stopped away. Besides, I'm the first of my year to leave."

"You must have done nothing but work!" cried the Count.

"No, indeed; or I should have gone a year sooner."

"I rejoice that I have so clever a son." Count Hilarius rose and walked to the door. "You must have understood, Reinout," he said, with one of his irritable glances, "that I did not send you to the University to rush through it. Your news has taken me disagreeably by surprise. You must allow me a little time to digest it."

"I have no debts," began Reinout.

"I wish you had," said his father, bitterly, and closed the door.

Reinout remained standing, a meditative, graceful, regretful figure, with drooping pipe. He had expected some pleasure from the announcement of his sudden and successful termination of a career he had loathed from the first. "The Chevalier and Victor Hugo," he was wont to aver, "surely that is enough education for any man. The Chevalier for the fictions and Hugo for the realities." He was shocked by the sincerity of the Count's disappointment. Unfortunately, he could never understand how clear, to the man himself, were the Court Comptroller's lights.

"Ah well!" he said, listlessly, and opened the door because the room was so hot. Then he took up a number of the "Bibliothèque Universelle;" the smoking-room table was covered with reviews—his doing; "As long as you leave me my 'Figaro,'" his father had said.

Laïssa's voice sounded across the vestibule, singing softly to her mistress:

"O rose, ô fleur, ô jeune fille!"

With an exclamation of impatience, the son of the house crossed over to the door again and shut it.

Next morning the Count did not put in an appearance, but M. de Souza dawdled over his coffee-cup, with hands as transparent as the porcelain, humming and hawing and gently coughing as he sopped his roll. Margherita always breakfasted in her room. "I can take nothing before noon," she protested, "but chocolate." So she had a big bowl of that, with an abundance of cream and half a dozen French almond-cakes.

For a long time the Chevalier said nothing. He was too perfect a gentleman to "make conversation," unless it was wanted. Besides, he was growing old, and the difficulty of disguising this fact at table sufficiently engrossed him. At length he began flicking a crumb or two from his sleeve.

"Your father has told me, René," he said, gently. "Of course he is grieved; so am I. You disappoint all our hopes. They were many."

Reinout listened humbly. He might despise the old nobleman's teachings; the teacher he could never otherwise than love.

"That, perhaps, might appear of but little account to you—"

"No, indeed," interrupted Reinout, eagerly.

The Chevalier waved his hand. "So I willingly believe. Disregard of the feelings of others, that most vulgar of faults, has never been yours. But I was desirous to add: You disappoint your own hopes as well. Your father says he does not know *what* you want. Nor do I. But of one thing I am sure; you want to be a good man, and a great. Good, certainly; great, probably. Is it not so?"

"I am much obliged for your kind opinion of me," murmured Reinout.

"Not a bit. We know each other, we two. Well, you insist upon going your own way to your object. You refuse all advice; you reject all precedent; you are eccentric, *new*. It is an immense responsibility. If you fail, it is you, personally, that bear the blame. Most men prefer that their faults should be those of the system they live in. And there is every chance of your failing. Whatever may be permissible at the end of a great career, nothing, at the beginning, is so fatal as eccentricity."

Reinout sat chipping a crust on his plate, with a vigor which scattered the crumbs.

"And, my dear boy"—the Chevalier bent forward, kindly confidential—"I think you have hardly realized how great that career is likely to be. You are placed, by an Almighty Providence, on a summit, destined to influence the history of your country, and benefit your compatriots. You turn and, in quest of the sunlight above you, you deliberately walk down-hill. Once more, the responsibility you assume single-handed is immense."

"My God!" cried the pupil, with suddenly uplifted eyes. "I assume no responsibility! I only want to leave off being a gilded gentleman and to become a manly man at last."

M. de Souza paused in the act of rising, his keen eye filling with affection. "Be thankful," he said, "that your chains are gilded. We all have to wear them. I had not half your chances, René. I threw them away. And I am—here." He wheezed a little—his asthma was very bad of late—and then tottered, with his failing dance-step, from the room.

Reinout remained alone, twisting the seal-ring upon his little finger. "The velvet glove," he muttered.

A few minutes later he met his father in the hall. The Count held a newspaper in his hand.

"It is true, then," said the Count, and pointed to the paper. "Do you know, Reinout, to the last I half hoped you were joking."

"I should not have ventured."

"The reality is worse than the joke could have been. And your academic dissertation? Am I to be permitted to see that?"

"I have a copy for you in my portmanteau," replied Reinout. He had meant to give it to his father the night before. "Hang it all!" he thought, "I ought to have let him have the thing before he asked for it." "Father," he continued aloud, "I am sorry to have vexed you. I—I dare say I am a bit of a fool at times. I will do whatever you desire."

"My good child!" cried Hilarius, jerking round at the foot of the great staircase, among the oleanders, and facing his stalwart son, "you talk as if *I* were your enemy! I desire nothing but that, while you are preparing for your appointment as 'attaché,' you 'go out,' this winter, like other young men! And, look here, René, I'll give you a phaeton and pair of your own."

Reinout clasped his father's proffered hand and wrung it silently. And his heart was soft with love and shame.

[To be continued]

[1] Dutch University custom.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Home

A Word of Warning

Superintendent Byrnes, of the New York police force, in a recent interview urged women not to carry their purses in their hands. He says, and we all know it to be true, that there are hundreds of men on the streets looking for work, and hungry. A pocketbook held loosely in a tightly gloved hand is a tremendous temptation to a hungry man; a greater temptation to a man who has in addition the consciousness of a hungry family.

To even thoughtlessly tempt a human being to commit a crime is criminal, and a word of warning from a man so familiar with crime in all its phases should make every woman careful.

Shopping-bags are not elegant, but they are safe and convenient, especially in these days of inconvenient pockets.

Superintendent Byrnes suggests pockets in the inside of coats and the waists of dresses. The latter would be especially useful in traveling, but inconvenient in shopping. If the stores maintaining a C. O. D. delivery would always furnish the messenger with change, the necessity for carrying pocketbooks, except for car-fare and lunches, would be lessened. Every man who can should keep a bank account on which his wife can draw by check. This is much more businesslike, and makes an indisputable account-book. Superintendent Byrnes especially protests against the elaborate and expensive-looking pocketbooks. He refers to them as silver-lined. The "silver-lined" pocketbooks are not those, usually, that bear ostentatious marks of wealth on the outside.

It is the duty of every woman to follow the wise suggestion of keeping pocketbooks out of sight at home and abroad.

Hints About House-Heating

By Charles F. Wingate

Sanitary Engineer

With the advent of winter the thoughtful householder begins to consider the question of warming the house in the most healthful and economical manner. It seems an easy matter, yet are not most dwellings either too hot or too cold? and how few churches, concert-halls, theaters, schools, and other public buildings are really comfortable! Foreigners comment severely on the dried-out and stale atmosphere of our houses, and to enter one of them on a bracing day usually makes one feel as if he had come into the hot-room of a Turkish bath. On the other hand, many apartments in certain houses are never warmed. The halls are draughty and cold, and to pass from one room to another is like changing from the torrid to the frigid zone. To these common conditions we may justly ascribe the wide prevalence of throat and lung diseases in America, and especially of our National malady, catarrh.

Let me deal in a simple and practical way with the problem of warming an ordinary frame or brick dwelling in the Middle States, such as thousands of readers of this article now occupy, and costing from $3,000 to $5,000. The same general principles will apply to larger and more costly dwellings.

If the house is very much exposed to the elements, it should be protected by double windows, storm doors, piazzas inclosed with glass, and other expedients common to Northern localities. Again, great care must be taken to rightly locate the chimneys and heating apparatus. A chimney built in a thin wall with a northern exposure will not draw, and a furnace or stove placed on the leeward side of a building cannot force hot air any distance against the wind-pressure, especially through a cold cellar, any more than heat will rise through flues that are almost horizontal. Therefore it is very desirable to have a high-ceiled, warm, dry cellar, so as to provide ample head-room for the heating apparatus and a good incline to the flues. A damp, dark cellar is an abomination, and its influence will be diffused upward throughout the dwelling. It should not be countenanced under any consideration.

For ordinary houses there are three available modes of warming: stoves, furnaces, and steam or hot-water apparatus. Open fires are delightful and wholesome, but they can only be used to supplement one of the other appliances, if people do not want to freeze in zero weather. Stoves are cheap, convenient, and popular. The many forms of base-burners, with their nickel and tile ornaments and their cheerful mica windows, showing the glowing coals, are well suited for sitting-rooms, halls, or bedchambers, but they will hardly serve for warming a large house. Besides, they consume too much fuel and labor, while they have no adequate means of ventilation, and hence are not strictly sanitary appliances. Hence it is easier and more economical, and also more hygienic, to have one big stove in the cellar, called a furnace, which never need go out from October to May, which requires little care and uses but little fuel, and which, being connected with outdoors by a wooden or preferably a galvanized iron conduit, brings a copious supply of fresh air into a hot chamber above the fire-pot, where it is sufficiently warmed, and which then rises through tin flues into the different living-rooms.

A furnace is the result of a natural process of evolution, yet few persons seem to understand its construction. A furnace should be of ample size and well made, so that it need not be driven too hard in the coldest weather, with constant risk of leaky joints, racking the fire-pot and heating it so unduly that the fresh air coming in contact with the red-hot metal acquires a burned quality which is both unpleasant and unwholesome. Formerly, when most furnaces were cheap and inferior, one heard constant complaints about cold gas, dry air, etc. But now that they are better built and better adapted for their purpose, they give greater satisfaction.

To do good service a furnace should be kept free from ashes, and carefully regulated. The water-pan should be kept filled so as to moisten the air after it is warmed. Above all, the cold-air box should be tight and take the fresh air from some place where it cannot be contaminated. It will not do to let it end under a veranda, covered with decaying leaves and other litter, or where rats, cats, or other vermin harbor. Nor, as is so common, should it end near where food or refuse is kept. The best plan by far is to raise the end of the cold-air box four or five feet, with an upward bend, and opening at the side, protected by a wire netting, so as to secure a purer quality of air than is found at the surface of the ground.

I could relate scores of instances within my personal experience where serious sickness has resulted from neglect in these vital particulars. The end of the cold-air box will be heaped up with manure in covering garden plants, or it will be closed entirely by windows or slides; or, again, it will have open joints which permit sewer-gas from dried-out traps or leaky drains to be sucked into the furnace, and thus be diffused throughout the house. In city dwellings it is common to find the cold air carried through an underground duct, so carelessly built that it admits damp, or it may be half full of water, which, in one case, actually froze. In one particular case a whole family suffered constantly from tonsilitis, and I found that their entire air-supply was taken from the ground-level of a back kitchen yard covered with soggy cinders, the soil all about being water-logged every spring and fall. And this was the suburban home of one of the Four Hundred, with every luxury that wealth could supply—excepting pure air!

We next come to steam heat *versus* hot water. For those who can afford it, there is no question that the latter is preferable in many respects. It insures a uniform and agreeable temperature at all seasons. You are not roasted in mild weather or annoyed by hammering or sizzling radiators. You cannot possibly be overheated in the mild-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

est temperature, and the apparatus is easily managed and with no waste of fuel. The ordinary steam-heated house is a constant discomfort and annoyance. People are being slowly baked alive in scores of instances by steam radiators placed directly in offices and living-rooms, with no chance for ventilation, so that the same air is breathed over and over again by the occupants. The result is seen in the blanched, tired, and prematurely old look of so many Americans. This, in my judgment, is one cause why so many families feel the need of wintering at the South, and for the absence among our people of the fresh, ruddy complexions of our English cousins.

But of this I shall have occasion to speak again when referring to the subject of ventilation.

Where steam is used indirectly, with coils of pipes located in the cellar and fresh air brought in and warmed before being used for respiration, it is not so objectionable, but direct steam heat in its too common form is simply diabolical.

A Letter from a Father

A father has sent the following letter, which we gladly publish:

To the Editors of The Outlook:

Will you accept a response to the article in the issue of November 18 entitled "After Graduation, What?" Some years ago a widow, with wealth, sagacity, and high principles, residing near one of our chief cities, having six daughters, adopted and carried into effect the following plan. She gave to all her daughters a thorough intellectual training and every accomplishment of which they were capable, in the best schools. They were graduated at about eighteen years of age. Then each in her turn was assigned a year in the beautiful but quiet home. She was allowed abundant recreation and companionship, but was not introduced into "society." Her well-understood place for that period was domestic. There was a competent housekeeper, cook, and the usual complement of servants, and the daughter entered into the work of each department, putting her own hand to it. Under the housekeeper's eye she attended to the details of management and providing. Under the cook she observed and assisted in the preparation of all that went upon the table. She made or mended garments. She regulated the rooms. I presume she did not open the door to guests, nor sit on the box with the coachman, to prepare for elopement; but in all else she was put to practice and made proficient. At the end of the year she "came out," not as a butterfly of fashion, but as a developed woman, from whom dudes shrank, but whom real men honored. Then, when the almost inevitable marriage occurred, to each was given twenty-five thousand dollars as her portion. If, in the vicissitudes of life, that portion were lost, she had an ampler fortune in the personal capacities and endowments thus furnished her—ready for the highest or the humblest position.

"All very fine," you may say. "A very pretty example, if only it were practicable in many cases." It really is practicable, and substantially is practiced in cases far more numerous than most theorists imagine. Why should it not, at least, be advised "to parents" (to whom the former article was addressed) more frequently by writers and teachers who are so concerned about a post-graduate course for educated girls? Without the luxurious home appointments and the wedding portion, there are few parents able to maintain daughters at high-grade schools who could not do it, if both parties were so disposed. But "there's the rub." For often the graduate, after years of scholastic training, feels herself above the proposal of such an unliterate, homely finishing year, or is impatient to enter upon a wider career, and the mother and father are too fond or too proud of their graduate to propose such a folding of her bright wings awhile. Yet, can any one deny that it might bring forth a generation of educated young women corresponding more nearly to the inspired conception—"Strength and honor are her clothing; and she shall rejoice in time to come"—than the present system is adapted to produce?

Do not reject this as an old-fogy protest against progressive ideas upon female education and the enlargement of woman's sphere, amid the immense development both of her abilities and her opportunities. I am in hearty accord with these, and am as indignant as your correspondent with the group of idle daughters hanging upon the father, or as Dr. Parkhurst with the aimless ones who dishonor their sex and drift into vacuity and selfishness, if to nothing worse. I only wish to place stronger emphasis upon what I believe to be the most important, and, just now, the most neglected, part of their training for useful lives. If one of these bright girls, diploma in hand, were to ask me, "What shall I do now?" I should answer, "Go home now, and not only be a light and blessing there while you abide in it, but prepare there for the sphere which God first designs for womanhood. Then, if, for any reason, that be debarred you, or you feel otherwise called, prepare further for any other sphere which his providence may open to you." In God's name, let them "help the world," but let them choose wisely how they shall best help it.

H. B. E.

The difficulty with this whole subject as to what shall be done with daughters after school-days lies in the technical sense in which we use the phrase "woman's sphere," interpreting it as meaning some interest that lies outside of and apart from the family; much as when we use the words business or professional career. In truth, a woman's sphere is that career which she fills best—and we need not be frightened, for as yet the vast majority consider a woman's sphere to be inside the home; this sphere has the greatest attractions for the mass of women of all ages, and always will have. It is the exceptional girl who becomes the family problem. When a girl has a pronounced talent in any direction, she is as much entitled to the opportunity for developing that talent as her brother. Mere restlessness, or a desire to escape disagreeable routine, should not be mistaken by either the girl or her family as a desire to enter the so-called woman's sphere. There should be as positive an effort to separate fact and fancy in the working of a girl's mind as a boy's. No one expects an ordinary boy, without leading in any direction, to settle down to one line of life and be contented as soon as he leaves school or college. Why should a girl? Restlessness belongs to youth; it is undirected energy. There comes to mind now the perplexity of a sweet, commonplace mother, without imagination, who endured agony because her daughter of nineteen, after fourteen years of systematic school life, unbroken by even one day's illness, did not accept cheerfully the humdrum life of assisting in a family of five where one servant was kept—a family where there was no society outside the family circle. She had no special responsibilities or duties. She was expected to live her life without any aim until such time as she married. There was no attempt to guide or train her mind in any direction, and she was not fond of housework. The first year after graduation was one of suffering to the girl, and of grave doubts on the part of the parents as to the value of higher education for girls; the mother never had any such difficulty, and she left school at fourteen. The girl settled the difficulty by becoming immersed in Sunday-school mission work after a year.

The first year after graduation is a test year for both child and parents. If the parents are wise, and distinguish the difference between parental control and guidance; if they recognize the right of the child to that individuality that marks it as a human being, responsible to God for the use it makes of its life—then there will be closer relations between parents and daughters, and it will not be fear of the so-called woman's sphere, but reverence for "my daughter's work," that will hold parents and daughter in bonds of sympathy.

What girls—natural girls—want is not careers, but work of some kind for which they are responsible; opportunity for expression; and that opportunity is made impossible in many homes because of the very activity of the mother. Often it is the mother's selfishness, her unwillingness to surrender any part of her home responsibilities, that drives the daughter to seek a place in some outside "woman's sphere." Give every girl room to grow in her own home.

The man who lives with his head in the clouds will generally be found standing with his foot on somebody's neck. —*Ram's Horn.*

The function of culture is not merely to train the powers for enjoyment, but first and supremely for helpful service. *Bishop Henry C. Potter.*

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

An American-Danish Wedding

By Daniel Kilham Dodge

Some years ago, while spending a summer in Copenhagen, I was invited to attend the marriage of a young countryman to a Danish lady, and as, apart from any other feeling, I felt considerable curiosity to compare the Danish Lutheran ceremony with ours, I gladly accepted the invitation, in the best Danish I could muster. I had already seen a christening, and a confirmation, with its dreadful oral examination of the two or three unfortunate youths and maidens, and now I was at last to complete my ecclesiastical observations.

Although the time fixed was six o'clock, I arrived half an hour earlier, in order not to miss anything. Even then I was only just in time to see my friend, accompanied by his "Forlover" (best man), march up the aisle and seat himself in an arm-chair, which was placed at the approach to the altar-rail, to the right. By its side were two smaller chairs, one for his best man, the other for his future father-in-law. Opposite these, leaving a free passage between, were three similar chairs for the bride, her mother, and another lady whose official position I was unable to learn. Back of each set of chairs were rows of camp-stools for the male and female guests respectively, for in the Danish church the wedding guests sit in true Quaker fashion. As each couple arrived the groom rose, advanced a step, shook hands as if bidding them welcome, and then seated himself with a deep bow. On this occasion the ceremony had to be gone through with twenty times. The twentieth time was for the bride, who came leaning on her father's arm. She was met by the groom at the top of the steps, and was conducted by him to her seat.

Soon after, the priest came in from the sacristy, and was invested by the sexton with the surplice and chasuble, for in the Danish-Lutheran Church mass is still sung at weddings, although no one partakes of the elements. After the singing of two hymns by the choir—special printed copies of the hymns being distributed among the guests—the groom's chair and high hat were moved by the busy sexton over to the other side, while he and the bride advanced to the altar-rail, where the real ceremony was performed. This consists of a prayer, the asking and answering of several questions, and the pronouncing of the couple man and wife, together with the usual admonition as to the sacredness of the bond thus established.

One of the four questions addressed to the groom is generally regarded with considerable anxiety, even by native Danes, for it may be made in two ways, the one requiring an affirmative, the other a negative, answer. As it refers to whether the man has engaged himself to any other woman, it is, of course, quite important that it should be answered correctly. Unfortunately, the clergyman in this case forgot that he had promised to put it in the affirmative form, so my friend horrified the whole congregation by boldly stating that he had solemnly bound himself to some one else, presumably in America. His nervousness over this unfortunate "break" was by no means diminished by the half-hour sermon that followed, during which both he and the bride had to stand. But the agony finally came to an end, and he was permitted to put his trembling legs under his chair again, while the final hymn was being sung. And, indeed, it had been a long siege: three-quarters of an hour in the church before the ceremony (for, of course, the bride was a quarter of an hour late), half an hour of hymns and prayers, half an hour of sermon—not far from two hours in all—instead of the eight or ten minutes of our more merciful service.

I was rather surprised to see several of the guests (the nearest relatives) kiss and congratulate the bride; after which the procession, headed by the newly wedded couple, advanced down the aisle to the familiar strains of Mendelssohn's Wedding March. On entering the carriage, the groom was seen to drop the Danish equivalent of a quarter into the willing palms of the assistant sexton and the pew-opener, the latter a woman, who helped the bride with her train. The style of the bridal carriage and horses is determined by custom, the former being always a glass coach, and the latter as white as the livery stable can furnish.

There are several other customs connected with Danish weddings that strike an American as being strange. The arrangements for the church ceremony are thoroughly businesslike. The groom visits the sexton, or *Klokker*, at his office (the Danish sexton always has an office and regular office hours), and obtains from him a bill with all the items in plain figures—so much for the clergyman, so much for the choir, etc., not forgetting the sexton himself. For all this there is a fixed tax, just as there is a regular charge for attending communion. It is necessary, too, to show the baptism and communion certificate both of the bride and the groom, without which no one may be married in church, and the vaccination certificate, without which you cannot be married at all in Denmark. All these, with various other facts, are entered in the church register. The hour for the ceremony is agreed upon, the bill paid, and the groom ushered out by the sexton, the latter in the dress suit in which he appears during the performance of his official duties. All this must be done at least three weeks before the wedding, in order to allow the banns to be read thrice from the pulpit. It is considered very bad luck for the couple to be in church when this is done—for what reason I am unable to state. The church law determines even the minimum age of the best man. He must have attained his majority in order to vouch for his friend, and in Denmark this is not until his twenty-fifth year. It is not strange, therefore, that the Forlover is frequently a married man, as was the case with this Danish-American wedding. One very pretty custom regarding the bride's dress should be noted in this connection: the myrtle wreath, a relic from old Greek times, is placed on her head by a hair-dresser, almost always a man. This apparently simple operation is said by those who know to call for great skill, and the appearance of the myrtle wreath is almost as much criticised at Danish weddings as the dress itself, and that is surely saying a good deal.

But we have quite forgotten our much-married young countryman in this brief study of Danish wedding customs. One more trial awaits him at the house, for which he has undoubtedly been preparing himself all day. This is the "Thanks for the Bride," the speech at the supper in which he thanks his father-in-law more or less successfully for the gift of the latter's daughter. Sometimes the number of speeches by different male guests reaches well up into a baker's dozen, but on this evening it was limited to the three or four necessary ones, for which I was duly thankful. But, to make up for this deficiency, there were six songs written for the occasion and distributed among the guests, with particularly fine copies printed on glazed paper for the bride and groom. They were sung in chorus to familiar Danish airs, and the effect was very pretty.

At about midnight the party broke up, after having seen the bridal carriage drive off—without, however, our dreadful shower of rice and old shoes.

Prophetic Straws

The women of San Francisco who are carrying on an aggressive campaign against sensationalism in the daily papers should have the sympathy of all their sex. An Eastern woman who has just returned to New York from a visit of two years in California says that Eastern women unfamiliar with the papers of the Pacific coast cannot appreciate the need of the movement made by the San Francisco women; the papers are demoralizing, so demoralizing that the refined, intelligent women do not permit them in their homes. In these days when the newspaper is the history of the world for twenty-four hours, to be compelled to forego reading it means just that much less of necessary knowledge. The positive evil of a sensational daily press is one that is felt all over the country; educated public sentiment is the power that will overcome it.

We recently referred to the complications and confusion

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in the affairs of women that are due wholly to ignorance of the terms used in the business world. General intelligence does not mean specific knowledge in every direction. Business is a field apart by itself, and needs special knowledge to be successfully managed, whether its amount or volume be large or small.

Recently a Western bank and a building and loan association were seriously affected by a woman who did not understand the words used by a clerk. She went to the association to cash $18 in stock on February 22 at noon, and was told that the association and the bank had closed for the day. She received the impression that both bank and association had failed, and so reported, causing a run on the bank that would have broken it but for the personal efforts of the directors, who deposited money enough to meet all demands. The association was saved because it demands thirty days' notice from stockholders. The bank and the association have no business affiliations. The entire business interests of the town were paralyzed for a week because a woman did not understand business terms. It is only knowledge of their ignorance that will lead women to study and understand business and legal terms.

A woman, supposedly intelligent, last week paid a man eight dollars for an affidavit that, he claimed, proved her the heir to $15,000. It is unnecessary to say that the paper was worthless. Reputable lawyers do not do business on a vender's basis.

Dorothy's Ride to Seoûl

By Alethe Lowber Craig

Dorothy Blake had reached the dignity of thirteen years when she left her New York home to make a yachting cruise with her father and mother along the shores of the "Lands of the Morning." She had promised her girl friends to write them of all her adventures, but, after nearly a year in Japan, the "Land of the Sunrise," and China, "Land of the Dawn," although she had told them of many beautiful sights and pleasant expeditions, there had been no startling dangers to relate.

She had also given them her first weird impression of Korea, the "Land of the Morning Calm." It was so very strange to find the Korean peasants universally dressed in white cotton in the midst of an intense northern winter. As they perched, one by one, in the crevices of the crags surrounding the harbor to watch the approach of the Lapwing, it seemed a dream to Dorothy, as if the heights were speckled with ghosts.

But they were kind, amiable Koreans at the seaport towns, and, while Dorothy's life was full of interest, it lacked the element of danger she considered essential to the proper existence of a globe-trotting little girl who was spending a winter in such an uncivilized, "jumping-off" region of the world. Yet, when an opportunity came that threatened to be exciting, her ardent desire for a perilous experience faded away.

The kindly urgent invitation sent to the Blakes at Chemulpo from the American Minister to visit him at the United States Legation at Seoûl, the capital, was accepted for February—an unfortunate selection of time, as it was the bitterest month of the year.

Dorothy's heart grew faint at the prospect of the trip. The mail-courier had been attacked and plundered by robbers a few days before, and tigers not infrequently prowled over the hills; but the ancient palaces of royal Seoûl, of which she had heard so much, were worth some risks; and, after all, perils could not be many, as they were to have with them a little retinue of men, all armed. Dorothy and her mother were to travel in sedan-chairs, the gentlemen of the party on horseback, and the luggage was to be carried on pack-ponies.

The Blakes left the yacht at early dawn, finding at the landing the ponies, coolies, and sedan-chairs sent to them from the Legation. With recollections of sleigh-rides in their own Northern home, they had bundled themselves securely, so they believed, against the rigors of a Korean winter. Dorothy imagined that their bulgy, funny "get-up" would have met the approval of an Eskimo or a Siberian, but it did not seem so ample to the army officer who was to be escort, and he earnestly begged them to wear besides some top-coats of his. It seemed doubtful if the somewhat cramped dimensions of a sedan-chair would contain such an enveloped party.

They were successfully snuggled in, however, and, with thick rugs about their feet, besides having in their muffs little velvet-covered tin cases filled with powdered burning charcoal—a Japanese comfort—they felt that they could defy any weather.

As the narrow road compelled single file, the cavalcade was long enough to be impressive. The two gentlemen rode Shanghai ponies, a coolie running beside each pony and the three pack-horses; and there were relays of four coolies for the chairs, which changed hands—or shoulders rather—every hour.

When the chairs were lifted and the bearers started on their "winding way," with the rolling motion of an elephant, Dorothy called out from her little front doors, which resembled those of a hansom cab, that for a while she had fancied herself a polar bear, but she had suddenly been transformed into an East Indian Princess.

The road, among mountains, was sometimes frightfully narrow and steep, but very beautiful with the bright sunshine sparkling over the peaks on the thin crust of snow. It is so roughly cut and graded that it is impossible for any wheeled vehicle to travel from Chemulpo to Seoûl. There are occasional gullies that require a stiff jump to cross them, and there are descents so steep that the heads of the forward chair-bearers would be nearly on a level with the feet of the rear ones; for the passengers this was almost too diverting!

During the first hour the chair-inmates kept an anxious lookout for the "forty thieves" and the wild beasts, but were attacked only by *shivers*, and they shook and chattered until they concluded that they were in greater danger from the cold than from the tigers.

When the width of the road permitted, their army escort galloped near them to encourage them with the prospect of an hour's rest for luncheon at the "Half-Way House," fifteen miles from the starting-point at Chemulpo.

Although they thus had visions of a snug room, a bright fire, warmth, and comfort, their endurance became a martyrdom. Dorothy confided to her mother afterwards that she felt angry to see the bodies of the chair coolies, partly nude, gleaming like bronze, and trickling with the exertions of a rapid pace, because it seemed an injury, as if they were flaunting their excessive heat in her stiffening face.

At midday a joyous shout and commotion along the cavalcade proclaimed the longed-for "Half-Way House." But alas for the cheer to which they had looked forward during those bitter hours! The house had a Japanese proprietor, and was built on the Japanese plan. The sliding doors were wide open to appear welcoming; and the only heat in the whole place was a small brazier of burning charcoal!

Dorothy wanted to cry, but refrained because, as she was so very unbecomingly attired, and as the charcoal from her muff-heater had sifted into gloves and handkerchief, thereby besmearing her face, she feared that an additional signal of distress would arouse more laughter than sympathy from her party.

A Korean proverb, describing a man in the depths of poverty, makes the pathetic statement that "he has extinguished his fire." If this house had been in the possession of Koreans, it would not have been so daintily clean, but it would have been warm.

However, they succeeded in thawing themselves a little, and were refreshed by a luncheon of their own sandwiches, with eggs from the inn. In appearance these resembled scrambled eggs, but, judging from the flavor, they had been seasoned with heathenish incense-powder.

The coolies rested in the courtyard, where they gambled for their dinner in Chinese fashion. They paid the food-vender, not for a dinner, but for the privilege of a *draw*

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

from a vase full of sticks. Those who drew blanks amiably moved away to seek consolation with their pipes, while the more fortunate ones enjoyed their bowls of rice and cabbage.

The inn did not tempt the travelers to linger. Promptly at one o'clock they resumed their march, and hurried on to reach the city before nightfall, because at sunset the gates are closed, and, until a huge temple bell resounds permission at three o'clock in the morning, they are not opened. For inexorable centuries these heavy gates have closed upon belated travelers as the sun dropped behind the western hills, and have refused to swing back even for princes.

Three miles from Seoûl they reached a wide river and crossed upon the ice. A squalid village crept down to the very edge. Carried in the father's arms, basking in the sun, was a child in the height of smallpox, and further on was seen a body lying in the street, dead of the same disease. It is a peasant custom to leave the dead in the streets until burial.

Smallpox is never guarded or concealed in Korea; consequently those who reach maturity do so in spite of disease, and not because they have been protected from it.

Seoûl has about three hundred thousand inhabitants inside the wall, and a large, rambling suburb creeps up to it outside. As the towers and ramparts came within sight, the scene was gayly Oriental; there were booths of wares and crowds of strangely gowned people clustered about the gates; and Korean soldiers from the Legation guards were watching for the expected guests to accompany them through the gate to their destination.

The presence of the soldiers was assuring; more so than the information they gave—that a tiger had that day been discovered and killed in the compound of the Russian Legation. He had probably leaped through some break in the city wall. This report brought a sparkle into Dorothy's eyes that could not be attributed to pleasure.

The coolies, like horses, made their best paces when home was near, and they so scampered through the streets that Dorothy had time to observe only the sedan-chairs that were continually passing. They had an air of mystery, as it is the custom to have the curtains down, concealing the inmate.

Most of the chairs were of gay colors—greens and blues. They had canopies with long tassels hanging from the corners, and quilted curtains of bright silks.

Which was the mourner's chair was evident, because it was covered with grass-linen, which is the material worn for mourning gowns, and it bore upon the top the huge, four-cornered, umbrella-shaped hat worn by men during the period of mourning. Dorothy knew that another carried a Korean lady, because her maid walked beside it; that the one guarded by soldiers, as her own was, belonged to some official of high degree; and that the most elegant of all, with the bearers in handsome liveries, was the "turnout" of an American who held a position in the Cabinet of the King.

Dorothy's eager face peered out from her soft silken curtains. She wondered if the Legation could be far away, and wished, oh, so much! that she could reach its sheltering warmth. At last she saw a gateway, like the entrance to a little fortification, through which she was carried into a labyrinth of inclosing walls and courtyards. She had entered the United States Legation, which was formerly the residence of a Korean prince, and was met at different stages of her progress by servants whose rank increased as she approached the house, until the last gorgeous individual to take the party in charge was the interpreter, who ushered them into the presence of the American Minister, whose bright welcome was a charming recompense for the hardships of the ride to Seoûl.

A fortnight later, when Dorothy rode away from the "City of the Seven Gates," her little shivering feet were wrapped in a superb tiger-skin, a memento of her visit; and the next American mail carried plump letters to her girl friends at home giving full accounts of the journey from which she had hoped and feared—but had failed to have—adventure.

How Geographical Names Grow

By J. F. Cowan

We have become so accustomed to rolling the proper names in our geographies over our tongues as glibly as we do our own, that few of us ever stop to think how much of history, political, natural, and religious, is wrapped up in a few syllables.

How many towns do you know that end in "berg," "burg," "burgh," or "borough"? Take for the first one Edinburgh, for instance; how came it by that name instead of Stumptown or Hardscrabble?

Let us take the "burgh" out of the name first. "Burgh" means, in England and Scotland, a corporate town. All the English towns that end in "berry," "burrow," "bury," "borrow," etc., have that ending from "burgh." In the German it means a castle or fortified town. So much for our "burgh;" then, in Edinburgh, it means the castle or town of —— whom or what? Here, "Edin" is only "Edwin" shortened, and Edinburgh, the town of Edwin.

Taking this one as a model, the study becomes easy and interesting. Augsburg is the town of Augustus. Würzburg is the town of herbs, or Herb-town. Aalborg is the town of eels, or Eel-town. Canterbury is the town or city of Kent. If you want to know what Marlborough means, dig into the soil and turn up the marl.

So far, we are getting on famously; but suppose you take next the town of Schwarzenberg: if the front part of this name means black, then must the town be Blacktown? No; for here comes an exception. The "berg" towns are named from a German word which means mountain, instead of town or castle, and so Schwarzenberg is "Black Mountain town" and not Blacktown. How many others can you think of ending with "berg"? Newberg, New Mountain town; Adelsberg, Noble's Hill (or Mountain) town.

There is another word that has got into a great many of our names of places, which, when you have found it out, really constitutes a part of the ecclesiastical history of the world. Take the name Dunkirk, for instance; there is a Scotch word "dune," which means a hill or a fort on a hill. "Kirche" or "kirk" is church. Dunkirk, then, becomes a church on a hill. Kirby is another name thus derived. "By" is another Scotch word for town, and "kir" is an abbreviation of "kirk;" hence Kirby becomes Church-town. Any name in which you can find the syllable "kir" is likely to point out the location of an ancient church, provided the name has been given understandingly. But the word church got into proper names in another way. We have a number of Westminsters in this country. What does the name mean? "Minster," "munster," "monastery." Westminster, then, is west monastery—originally the monastery west from St. Paul's. Axminster is the monastery on the Axe. You can think of others if you try.

Another name which tells the story of its early inhabitants is that of towns having the suffix "folk." Norfolk means North-folk; Suffolk, South-folk, or people.

Many of our towns end in "ing." "Inge" is the Anglo-Saxon for meadow, field, or pasture. Leamington is a meadow-town on the Leam; Farmington, a meadow-farm town.

There is still another class of towns bearing the landmarks of the early missionaries. They are chiefly Irish, or of Irish settlements in this country. "Kill," from the Latin *cella*, was Celtic for church, cell, or cloister. Thus, Kilkenny is the Church of Kenny (or St. Candice); Kilpatrick, Patrick's Church; Kilmore, the Great Church, etc.

Homestead, Shoreham, Hamilton, Birmingham, etc., are names containing an idea very dear to us all—that of home; though the word "hame" originally came from the quarter of a deer-ham. In German it is "heim." See how many towns you can trace back as being the homes of some one or something. Durham, for instance, was the home of deer, of course. Waltham was a home in the wood. Homestead was a harbor or seaport home. Birmingham comes in a more roundabout way: "Birm" is

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

from "brom"—"broom." The "ing," I have told you, means field, and so the whole is the broom-field home. Waldham is river home.

I will give you a few more instances, and leave you to work out the rest for yourselves. "Wick" means bay, or bend in the river, or harbor. "Worth" is an old mansion. "Stock" means a dwelling or place. "Sex" is Saxon. "Shire" is shearing. "Stone," "mill," "wood," "port," "abbey" (another church town, by the way), and "bridge" you know.

If you want to try some of the Indian names, "tuck" means rough water.

Boston means Botolph's town; Belfast, Sandbank-town. Chester and all ending in similar forms are from the Latin "*castra*," a camp, and mark the fortifications of the Roman conquest of Britain. Cleveland is Cliff-town; Dublin is Black pool; Carlsbad, Charles's bath; Bombay, a good harbor; Blairsville, a plain without timber; Jersey, Cæsar's Island; Frankfort, free passage; and so on, "world without end," as the prayer-books say.

What Came from the Woods

By Mary Willis

They had met for the first time the day before, at breakfast, at the farmer's house where they had gone for a month's trout-fishing with their fathers. Before the dinner hour each called the other by his first name, and to have seen them together you would have supposed that they had known each other all their lives.

Wednesday morning—they met Tuesday—Tad was whistling under Rex's window before the chickens were off the roosts. Rex heard, and turned over, grumbling about "birds waking a fellow in the night." Suddenly the third sharp, low whistle roused him, and he remembered that he was to go fishing early. He got out of bed, waved his hand sleepily to Tad, and began to dress. He was fully awake by the time he went to the drawer for his book of flies, and was eager and radiant by the time he joined Tad at the gate.

"We'll surprise them," said Tad, "by bringing home enough trout for breakfast."

Rex nodded, and walked faster, and tried his pole's flexibility for about the hundredth time.

The walk to the stream was a short one.

"We must keep on the west side of the brook, so that we will not cast a shadow," and Tad pulled up his rubber boots a little higher. "If we cast a shadow, we will not be able to catch any." Rex said, with just a slight accent of resentment: "I know that; and we will fish in the pools. You try that one at the root of that big oak where it bends over, and I will go down below the big rock."

"No," protested Tad vigorously, "I'm going to beat the stream."

In he went, splashing and beating the calm water of the brook, until he could have been heard up and down the stream from bridge to dam. It would have been a very foolish trout indeed that would have ventured into the seething caldron that Tad made with feet and pole.

Rex sat on the trunk of the tree with both feet swinging free over the water, and throwing his fly about four feet beyond the pool every other minute. It would have been the prince of acrobats among the trout that could have caught that fly.

The morning was cloudy, and the gray shadows hung long over the brook. Tad got very tired stumbling over the stones, and concluded that "beating the stream" was not interesting, so he splashed back to Rex, and four feet hung over the pool, and two flies jumped about spasmodically.

"There used to be bears in these woods, and sometimes there are wildcats now," said Tad.

Rex looked apprehensively into the woods, which were still dark.

"I ain't afraid; are you?" was Tad's next remark.

"No. Bears don't do anything to you if you don't do anything to them, and wildcats never leave the deep woods;" but as he said it he glanced up keenly into the trees overhead.

Just then a twig snapped, and both boys jumped, nearly tumbling into the water.

"Wonder what that was!" asked Rex, with just the least tremble in his voice.

Tad did not answer, but he looked earnestly into the woods.

Just then, on the other side, there was another snapping and cracking in the bushes.

"My!" exclaimed both boys, and they clutched each other with a grip that hurt, or would have hurt if they had not been so frightened.

Neither spoke for some minutes, and then Tad remarked with a steady voice, "There ain't many fish here; it is a poor stream."

Rex assented, saying, "I've cast every minute, but I haven't seen one."

As it was the first time that either boy had ever been trout-fishing, or had ever seen a real trout-brook, it is no wonder that the two tall, bearded fishermen behind the willows on the other side of the stream laughed softly to themselves.

The birds began twittering, the sun touched the top of the mountain, and the wind, soft and balmy, began blowing the gray mist up the stream. The thrashing of the pool went on without any rests now, for if there were to be trout for breakfast they must be caught soon.

Tad rested a minute, looking into the woods anxiously, and said, "If bears were in these woods—"

There was a snapping and cracking of the bushes on the bank, a growl—it sounded so to the boys—that made them both quiver with terror, and an awful black creature stood just over the limb on which the boys had been sitting. The boys were in the pool, which fortunately was not deep. They got on to their feet, they never knew how, and, spluttering and stumbling, crossed the stream, and climbed out on the further side—into the arms of the two fishermen who had been watching them. How the fishermen—their fathers—were laughing!

In the pool where they had been fishing stood Mrs. Whalen's cow, with a perplexed expression on her usually calm face. The fishing-poles sailed down stream until they were carried against a clump of willows. Tad and Rex did not enjoy any references to bears or wildcats that summer. They skip the bear stories in the books they are reading this winter.

Words by the Wayside

By Laura Hayes

"Do something! If only I could do something; but what *can I* do?"

"You? You can do a great many things. What would you like to do?"

"I should like, above all things, to be the vehicle to carry great thoughts from God to mankind."

"Very well, be that vehicle."

I was sitting in the sand at Old Orchard, near a great bowlder, when this scrap of conversation was blown to me from its reverse side. After the last words repeated above there was silence for a time, then the younger voice said in grieved tones:

"Oh, Aunt Anesia, I was never more in earnest, and you treat my words with sarcasm; or, at best, as mere idle words from an idle girl."

"No, I answered you in all sincerity. To say the truth, Minnie, your idea of great things is diseased. You would be a Spurgeon. Look at that child yonder. See her smile as she approaches the cripple lying there upon the sand. We do not hear her words—they are simple, childish words, no doubt; but we see her smile as she hands some toy to him, and we see the radiant light that flashes into the poor cripple's face. His soul is touched

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

more by the thoughts transmitted through that smile and little attention than it could be by the ablest sentence uttered by a Spurgeon or a Beecher."

"Then, Aunt Anesia, I may merely sit and smile my life away while I rust out."

"You may go among people and smile, and say bright, helpful words, not only to those who have a surfeit of pleasure, but also to those who have need of smiles and kind words and pleasant things generally."

"But you do not keep to the text. All this is commendable, but it is not being great."

"I repeat that your idea of greatness is cancerous, and it is eating away your usefulness. Look at this bowlder. It is great, you say. Now, again, look at those pebbles yonder. They are small, you say. These terms are as sounding brass. You know that while this bowlder could be put to one purpose, one of those little pebbles could be put to a hundred."

"To be useful, then, is to be great. Do I follow you?"

"To be useful, my dear, is to be great. No greatness can be truly great unless it be of use in some way to mankind. And what is greatness is not for us to determine."

Raindrops began to fall—for the south wind had been blowing a shower to us—and there was a scampering on the other side of the bowlder, and the breezes blew me no more messages that afternoon.

Sunday Afternoon

Concerning Bible Study [1]

By Lyman Abbott

The Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.—Deuteronomy xiv., 2.

At the beginning of the present era there dwelt in one of the provinces of Rome a peculiar people; peculiar in their political institutions, in their industrial organization, in their domestic life. They maintained a monogamous marriage, one husband united to one wife; they maintained liberty, so that it is not probable that at the time of Christ any devout Jew held a slave in all Palestine. They encouraged industry. Every man, every boy, was required by the Jewish law to learn a trade. They discouraged war; they had no standing army at any considerable epoch of their history, being dependent generally upon a militia. They had a very imperfect system of education, but it was a system of popular education such as did not exist anywhere else at that time on the face of the globe. Political organization they then had none, for they were under the heel of the Roman despotism. But they were also peculiar in their ethical ideas and in their religious conceptions. They worshiped one God, the God of all the earth. In the nations about, men had derived their conceptions of God from nature. Now, nature is unmoral; and the other nations about believed in gods who were either unmoral or immoral. This peculiar people believed that God was a righteous God. The other nations believed their unmoral gods to be wrathful, and endeavored to appease them by sacrifices. This people thought that God was a righteous Person, and that the way to please him was to be righteous. Thus they put a stress on conduct such as was not put by the religion of any other nation. This people believed that this God had spoken through prophets and apostles and patriarchs in ancient time, and was yet to make a fuller revelation of himself. They did not look back for their golden age, they looked forward for it. They believed there was a time coming when a great deliverance and a great Deliverer would appear. Dreams of conquest were not uncommon—dreams of a time when Rome or Greece or Babylon would become the mistress of the whole world. But this people dreamed of a universal deliverance—a deliverance, not a conquest. Other nations had their elaborate temples and elaborate systems of sacrifice and elaborate priesthood. There was one great temple in the center of this little province, to which the people were supposed to come once a year, and many of them did. But for the most part their worshiping-places were not temples, and there were no sacrifices in them, and no priests connected with them; their worshiping temples were simply gathering-places where their sacred literature was read, and in which teachers spoke in exposition of this literature. To this people, thus peculiar in these radical and fundamental respects, there came at the beginning of the present century a man who, at thirty years of age, became a religious teacher. The subject of his teaching lay in the two declarations—first, The kingdom of God is at hand; you have been looking for the golden age; the golden age has come: second, I am the one that has brought it. These were the two great themes of his teaching: The kingdom of God is here; and I am the revelator, the vicegerent, the king, come to bring that kingdom upon the earth. He appealed to the common people, and the common people gathered about him. He set aside the formalism of religion, and declared religion to be an affair of the heart. He renounced, by his deeds, if not by his words, the system of sacrifices as unnecessary, and to the repentant sinner simply said, Sin no more; go in peace. In three years his career came to an end, and by conspiracy and unjust trial he was put to death. Forty years later the Romans came up against Palestine, destroyed the city of Jerusalem, and scattered the Jews everywhere. They went all over the world, carrying these peculiar ideas, that there is one God, that he is God of all the nations of the earth, that all the nations of the earth are one great brotherhood, that the unity of the human race transcends all caste, all class, all religious, and all race distinctions; that religion consists in doing right, that there is nothing in sacrifices or services or ceremonials to appease the wrath of God; that God is not a great king who must be approached through forms and ceremonies, but a Father, into whose arms the child may run, and to whom the child may talk in the most imperfect language, sure of love, because he is little and feeble and ignorant and needs to be loved. The Jews and the Christians, and especially the Christian Jews, went everywhere carrying this message.

Now, this peculiar people, because they were a peculiar people, had a peculiar literature. It was a very human literature. It was written in human language; its truths were expressed in human forms, as by men who were groping after the truth rather than by men who saw it with perfect clearness and understanding. Fifteen hundred years this literature was being gathered into one great book, which is now called the Bible; and during these years these truths were being formed in men's consciousness. So the earlier books did not contain so good a statement as the later books; the ethical ideals were not so high, the conceptions of God were not so clear, the notion of righteousness was not clear and righteous. But still this peculiar people had this book and carried this book with them, and their ideas, their literature, their book has entered into the life of the civilized world. We call the civilized world Christendom. The two words are almost synonymous. Christendom means the kingdom of the Christ; that is to say, the whole civilized world is more or less inspired by the ideas which have been borrowed from this peculiar people and are embodied in this book of books.

I want, then, this morning to urge you to study this book, because it is the literature of this peculiar people; because it is the inspiration of your civilization and your intellectual, your moral, and your spiritual life. I want to urge you to study it, because it underlies your life—personal, domestic, individual, social, political, theological; I want to urge you to study it, because I want you to carry yourselves back to the fountain-source of your life.

And, first, because it is to so great an extent the basis of our literature. The men who have translated it into English have felt the inspiration of this book, and through them it has helped to create our English language and our English literature. It is hardly too much to say that this book is the mother of two languages and two literatures.

[1] Sermon preached at Plymouth Church, Brooklyn, N. Y., Sunday morning, November 19, 1893. Reported stenographically by Henry Winans, and revised by the author.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Of course I do not mean that there were no German literature and no English literature before the Bible was translated, but I do mean that German literature took a new impulse when Luther gave to the German people the German Bible, and that the English people got a new literary inspiration when Wycliffe and Tyndale gave them the English Bible. Out of the English Bible has grown a new literature, and almost a new language. There is no other book that so enters into the English language.

The English Bible is worthy of your study, then, if for no other reason, because it pervades the English language, because it inspired English literature.

But, as it underlies our literature, and, in a measure, underlies our language, so it underlies our great political institutions. I am far from claiming that the institutions given by Moses, or supposed to have been given by Moses, in the Wilderness, can be imposed on our own American people in the nineteenth century; I am far from claiming that all the ideas of political liberty grew out of Hebrew institutions. But I do claim that our great fundamental political institutions may be traced back to the laws of Moses. It is in the laws and institutions of Moses that there are first found in human history popular suffrage, the organization of the government into three departments—the judicial, the executive, and the legislative—a regular system of written laws which the judges must enforce, a representative assembly elected by the free suffrage of the people to give expression to the popular will, a system of popular education, an unendowed church dependent on the people for its support. In these old Mosaic laws and institutions the seeds and germs of the political constitution of England are to be found, afterward transplanted to our own country and here adapted to our peculiar needs. No man can understand in thoroughness the political institutions of that free Commonwealth who does not know what is the constitution of the Mosaic Commonwealth.

The teachings of the Bible have done much to inspire and shape our ethical ideas. I do not wish to be misunderstood as claiming for the Bible that which can not be claimed for any book. Our ethical ideas are not derived from any book, and could not be. God has written ethical ideas in the universal conscience; rightness and wrongness, and the essential distinction between the two—that was wrought into the very fabric of man when man was made. But there is no literature which has so brought out the great fundamental ethical ideas which we have incorporated in our National life, and which we believe to be essential for the government of society and of the individual, as the peculiar literature of this peculiar people. Our ethical ideas are not those of Confucius, nor those of Mohammed, nor those of Buddha, nor those of the Brahmanical books: they have come to us through the Bible from the Hebrew race. They are wrought out in the books of the Hebrew people; and if we are to understand the great ethical conceptions of our time and people, what righteousness means in its varied applications, we must look for them primarily in the Bible, the Old Testament and the New Testament.

In this peculiar book of this peculiar people, too, we find our fundamental and radical conceptions of God. They are so fundamental, they are so radical, they lie so deep, they have been so wrought into the very structure of our minds, that it seems to us as though they were always believed. We do not know how fresh, how novel, how strange they seemed when first prophets beheld them and proclaimed them. That there is one God, that this God is a righteous Person, that righteousness means love and love means righteousness, that the way to commend ourselves to this righteous Person is by being righteous as he is righteous—these are our fundamental ideas; and these ideas we find here. It is true that these ideas shine with clearer and clearer light in these pages; it is true that the conception of what righteousness is varies from age to age in the history of these people in different lands; but these great fundamental ideas, that God is one, that he is a righteous Person, that we are to commend ourselves to him by being righteous, and that the end and object of our life is to become righteous as he is righteous, pure as he is pure, loving as he is loving, that he is our Father which is in heaven, and that we fathers are to be like him upon earth—this is essentially derived by us from the Hebrew Scriptures, the Old Testament and the New Testament.

And along with these are radical ideas respecting the dignity of man. Not of some men, not of aristocratic men, not of intelligent men, not of cultured men, not of a peculiar caste or class of men, not even of Anglo-Saxon men, but of men as men. For this Bible declares that man was made in God's image. That lies at the very root of the Bible, and runs through it like a theme through a great piece of music. And wherever those Jewish ideas have gone, there has gone the march of a triumphant democracy. The whole spirit and genius of this Bible is this: that the whole family of man is one great household, and that there is no real progress that does not pour beneficence on all nations and on all men. If you are to understand the secret and the spirit of this great upheaval and uprising of the common people, characteristic of a democratic age and country, you must go to its fountain-source in the Bible. And these great ideas of the Bible are there expressed in human forms, and, therefore, in vital forms. I stand for what is known as the higher criticism, or the newer criticism, because I believe it will bring the Bible nearer to the human heart, because I believe it will bring the Bible more into the human consciousness and more into the human life. These truths are in the Bible, not as philosophic truths, not as abstract truths, but first of all as human experiences. They have been wrought into the soul of men first, and then they get their expression through human lips and with the qualities that belong to human utterance; so that in this book we come face to face, not merely with truths, but with life, and life is always more than truth. We come not to the abstract proposition that God is love, but into heart-touch with men who were pervaded and inspired by the love of God; we come not to abstract propositions in theology or sociology, but into touch with men who so believed that men were their brothers that they went out from their homes, their scholarship, their ease, that they might carry the glory of God into the hearts of the poor, the suffering, and the oppressed. We come here into touch not merely with religion, but with truly religious men, and their blood comes into our veins, and the grasp of their hands makes our hands tingle and our hearts glow, and the very imperfection of their utterance is the glory of the Bible. As when a mother talks to her babe in words of one syllable, not because they are the best words he knows, but because they are the best words to speak to Baby in, so the Father speaks to us, interpreting himself through imperfection of language that he may make the revelation more perfect to our hearts and minds.

But transcending all this is the teaching that there is one Mediator between God and man. The secret teaching of Egypt and India is that God is one. But Egypt says, One God with a great multitude of interpreters, and India says, One God with a multitude of incarnations. This book teaches one God manifested in one Lord Jesus Christ, who is the one manifestation of one God, the one perfect human manifestation of the one God to whom all other manifestations, fragmentary and imperfect, point. Oh, my friends, if it be true, not only that men are seeking God, but that God is seeking men; if it be true that he longs to make himself known to us on condition that we desire to know him; if he has been trying to speak to us through human utterance and finding the imperfection of the utterance a block and a hindrance which his wisdom and love have turned to advantage; if it be true that he has stirred human hearts often to be cast out, or, by their self-will, to be misinterpreted; if it be true that at last he has entered into a human life to reveal himself in a human life and so bring us to himself—what book can compare with the book which brings this to our understanding, and tells the story of that life? And yet we do not study it. The book that ought to be studied more than Greek literature, more than Latin literature, more than science, more than anything else, simply that we may come to understand our own highest

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and best life, is excluded from our systems of education, or allowed but scant place in them.

I want a contribution this morning, but not of money. We have in connection with Plymouth Church a Bible-school in which we have a right to feel an honorable pride. I have been this fall attending it regularly, and I speak whereof I know. We have a room that, owing to the generosity of one of our members, may well serve as a model room for any Sabbath-school in the land. We have a superintendent who has made such a study of the Bible that it is not too much to say that he knows more about it, and about what modern scholarship has to say in respect to it, than is known by a great many clergymen. We have a body of teachers who are worthy of the school and of the superintendent. We have a devotional service there worthy of imitation by any church, not excluding Plymouth Church. Now, I want to ask, this morning, you parents to consider the question whether your children are studying the Bible as they ought to study it, whether you are giving them opportunities for studying this Bible as you ought to give them, whether you will do well to bring your children to this Bible-school of Plymouth Church. It is easier to send them to Sunday-school nearer home, very likely, and perhaps you ought to do it. And yet, do you find the atmosphere of Plymouth Church beneficent to you? Do you find the lessons you have learned in Plymouth Church respecting the Bible, respecting God and his love, respecting Jesus Christ as revealed in that Bible, helpful to you? Do some of you come here, at considerable inconvenience Sunday by Sunday, and did it ever occur to you that what is good for the parents is not too good for the children? Put the question frankly to yourself whether you are giving your children all the opportunity you ought to give them to study this Bible. And one word more. It is a great privilege to preach to so many young men and young women. But as I look into your faces, I wonder what you are doing in the study of this Bible. I wonder what you know about the literature of the Bible, about the political institutions of the Bible, about the fundamental ethical ideas of the Bible, about its great theological teachings—whether you know anything except that which filters down into your own mind through the preaching you hear from Sunday to Sunday or the Christian literature which you read from week to week, and not a great deal even of that. *I want to ask you, then, whether you do not want* to study this Bible, whether you do not want to go into our Bible-school and study this Bible. I really, honestly think that if there were the interest in this Bible that there ought to be, this congregation, and the households represented in this congregation, ought to furnish enough students of the Bible not only to fill our Sunday-school room but to flow over and fill our lecture-room as well; fathers and mothers, the children, the young men, the young women, coming together on Sunday afternoon to study the Book which has given us our liberty, our fundamental ethical ideas, our knowledge of God and of his Christ.

The Manliness of Christ[1]

By Lyman Abbott

The New Testament affords but one hint of the personal appearance of Jesus Christ. It is that contained in the lesson appointed for to-day. John is in the Spirit, it is said, on the Lord's Day. He is awakened as from a trance by a great voice like that of a trumpet, turns to see who it is that is speaking to him, and, being turned, beholds one like unto the Son of man: "His eyes were as a flame of fire, and his feet like unto fine brass, and his voice as the sound of many waters." This is not like the pictures of Christ which conventional art has furnished us—a feminine face, hair parted in the middle, long flowing locks, all gentleness, tenderness, femininity. One can imagine, from this picture, John recalling the appearance of Christ when he drove the traders from the temple, his eyes flashing fire, his firm and martial tread indicating the resistless will, and his voice of wrath deep and sonorous. As one looks at this picture he can, too, better understand some misunderstood or forgotten incidents in the life of Christ. He will remember how more than once this Christ faced a mob and the mob parted before him, and he passed through them as Israel through the Red Sea; he will remember how the Temple police came to arrest Christ as he was teaching in the Temple, but left him untouched and went away and reported, Never man spake as this man; he will remember and get new light upon the declaration that Jesus Christ spake with authority and not as the scribes; he will remember the significant little incident recorded in Mark, that, as Christ and his disciples went up to Jerusalem, Jesus went before the rest, and they, amazed and afraid, followed after; he will remember and better understand the declaration of the evangelists, more than once repeated, that the disciples were afraid to ask Christ, and questioned among themselves as to his meaning; he will remember the night of the arrest, and how Christ went out and put himself between his half-awakened disciples and the band of police, confronting the latter, and how they fell backward to the ground before him, and he waited, holding the band at bay by his mere presence, until he gave opportunity to his disciples to escape; he will remember and better understand the awe of Pilate before this majestic personality.

But was not Jesus gentle, and tender, and patient? Was not his gentleness, his tenderness, his patience, more than woman's, the wonder of his disciples? Yes! But what made this wonderful was that such a man as he possessed also these traits. The Lion of the tribe of Judah was the Lamb who before his shearers opened not his mouth. What amazed them was that a man with such power of wrath that the traders fled before him unarmed and unattended, a man with such power of indignation that the Pharisees quailed before his flashing eye and sonorous utterances—that such a man as he, when personally insulted, was silently patient, standing calm and unmoved when spit upon and buffeted. For in Jesus Christ the strength of manhood and the patience of womanhood were united. He knew how to be angry and sin not; for his anger was inspired by love, never by personal pride. He bore with unruffled patience wrongs to himself, but his eyes flashed fire when he saw wrong perpetrated upon others. The world yet waits for an artist who shall paint a Christ that shall answer to the vision which John saw in the isle of Patmos, a Christ through the windows of whose soul spirit flashes out in gleams of fire, whose feet have the tread of might and majesty, whose lips suggest a voice in its deep musicalness like the voice of the ocean, full of power.

[1] International Sunday-School Lesson for December 17, 1893.—Revelation i., 9-20.

Christian Endeavor Topics, Daily Readings: December 18—Give unto the Lord glory and strength (Ps. xxix., 1–11); December 19—I will give the tenth (Gen. xxviii., 16–22); December 20—Give him praise (Ps. li., 15–19); December 21—Give me thine heart (Prov. xxiii., 22–26); December 22—Give glory to God (Phil. iv., 19–20); December 23—Give him love (John xxi., 15–17); December 24—Christmas service. Topic: What can we give to Christ? (Matt. ii., 11; Ps. xl., 6–8.)

No iron chain, or outward force of any kind, can ever compel the soul of man to believe or to disbelieve.—*Thomas Carlyle.*

Society rests upon conscience, and not upon science. Civilization is first and foremost a moral thing. Without honesty, without respect for law, without the worship of duty, without the love of one's neighbor—in a word, without virtue—the whole is menaced, and falls into decay; and neither letters nor art, neither luxury nor industry, nor rhetoric, nor the policeman, nor the custom-house officer, can maintain erect and whole an edifice of which the foundations are unsound.—*Amiel's Journal.*

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Religious World

A Roman Catholic School Circular

A circular, issued by Roman Catholic citizens under the direction of the Cardinal-Archbishop of Baltimore, has been sent to members of the City Council of Baltimore, members of the Legislature of the State, and other city and State officials; it will also be distributed generally among the citizens. The object of the circular is the creation of a sentiment favoring a division of the school funds so as to give a proportionate share to the parochial schools of the Roman Catholic Church. It is understood that these circulars will be distributed in all the States, especially among the members of the Legislature; that the Roman Catholic leaders will carefully observe the effects; and that, if they are favorable, bills will be introduced into various State Legislatures favoring the proposed action.

It must be understood [reads the circular] that we Catholics are not opposed to the public schools so far as they impart a good secular education; but we believe that education, to be complete, must rest on religion as the basis of all practical morality. Man, created in the image of God, has a longing after immortality and aspirations to seek first the kingdom of God and his justice. The religious and secular education of the rising generation is an object of the greatest importance. It will be a barrier to impiety and a most effectual means of inculcating obedience to the laws and of promoting peace and order in society. The system of education in England, Ireland, and in the Canadas combines State and denominational schools, supported by the public purse. . . .

Since it is considered by all that religion is an essential element of civilization and the bulwark of civil government, we consider that the State in its educational system should have regard for the right of parents to accord to them the religious freedom guaranteed to them by the Constitution. As the law now stands, parents who prefer parochial schools as places of education for their children are deprived of the benefit of their taxes as far as educating their own offspring is helped by them. They are also led, from motives of charity, to educate the poor of their denomination. This threefold tax is very onerous. Furthermore, the system of education which the State adopts presents, to our minds, a grievance very much to be deplored—the absence of religion in the public schools. We wish it to be understood that it is not our purpose to interfere with the public schools. We only desire a modification of the present common-school system, so that the conscience of parents be respected, that even-handed justice be done to all citizens, that none be taxed without deriving therefrom a corresponding benefit, and that public blessings may be commensurate with public burdens.

Simultaneously with the publication of this circular comes an address from Monsignor Satolli, which, though in more guarded language, indorses the same policy. We quote from this address, also, a paragraph:

I will say that whoever seriously meditates on the principles of the American Constitution, whoever is acquainted with the present conditions of the American Republic, should be persuaded and agree with us that the action of the Catholic faith and morality is favorable in every way to the direction in which the Constitution turns. The more public opinion and the Government favor the Catholic schools, more and more will the welfare of the Commonwealth be advanced. The Catholic education is the surest safeguard of the permanence throughout the centuries of the Constitution, and the best guide of the Republic in civil progress. From this source the Constitution will gather that assimilation so necessary for the perfect organization of that progressive body which is the American Republic.

We comment on these utterances elsewhere.

Mozoomdar in Boston and New York

Babu Protap Chunder Mozoomdar, head of the Brahmo-Somaj, who made such a profound impression at the Parliament of Religions in Chicago, and whose address at the Congregational Club in New York in October is fresh in many minds, has been spending some time in Boston preaching in Unitarian churches, and also giving the Lowell Lectures. Those lectures are being published in the "Christian Register" of Boston, and are most stimulating and delightful reading. Recently the eloquent Indian has been in New York speaking at the Unitarian Club and also preaching in Unitarian churches. His faith is distinctly eclectic. Those whom he represents aim to find the good and to reject the bad in all religions. His position is well indicated in an extract from his address as given in New York on Sunday, November 26. We quote him as reported in the New York "Tribune:"

Humanity [said he, among other remarks] finds its center in the Son of God. We do not repudiate any Scripture or any prophet. They are not all of the same order. We all work for the one object of saving mankind. Ceremonious decorations and rites are but different means to the same end. It matters not how these forms differ, so long as the outward part has not a tendency to obscure the end. But all religious followers are prone to pay such attention to outward form that the inner truth is lost. This was so when Buddha arose, and with him the spirit of India rose high above controversy and rites, and Buddhism was supreme. And then the time came when the principles that Buddha taught were forgotten in the outward show, and after 1,200 years Buddhism was no more. Just so shall it be with all religions—it is the spirit that shall live and the forms shall die. It is therefore the duty of followers of all religions to examine themselves to see if the mediums of their creed are carrying out the objects originally intended. If they do not, and if by change of forms the spirit may be perpetuated, let not the forms be a stumbling-block.

The Free and Open Church Association

We must own to having been sadly ignorant concerning what we believe to be a most interesting and important work. We never heard or read of the Free and Open Church Association until we saw a brief account of its eighteenth anniversary in St. Andrew's Episcopal Church, West Philadelphia, and now we have a desire to see and learn more of it. The sermon was preached by the Rev. A. B. Sharp, on the most suggestive topic, "The Unity of Christians in the Church." Of course, there must be the unity of Christians in the Church before there can be any church unity in the world. The general object of this Association, we judge from its name and the few facts which are given, is the promotion of the free-seat system in the churches, and also the habit of keeping the doors open from one week's end to another—for all who may desire to rest or pray. The importance of both of these movements can hardly be exaggerated. A prominent Christian worker was lately heard to say that if our churches were kept open, and the people encouraged to enter them at all hours for meditation and prayer, she believed there would be fewer suicides; and we are perfectly sure that if the free-seat system were adopted, far more people would attend church than now do. We are amazed and delighted at the report of the progress which has been made in this direction in the Episcopal Church in the United States. The report shows that there are 4,338 churches and chapels in 53 dioceses, of which 3,450 are free—a percentage of 79¾ free churches. In the missionary jurisdictions the percentage is 98½, making an average of 80¾ per cent. in both dioceses and missionary districts. In the Diocese of Quincy all the 33 churches are free. These are, certainly, most remarkable facts, and we commend them especially to the attention of those who have the direction of affairs in Congregational and Presbyterian churches, who imagine that churches cannot be supported and do aggressive work except on the basis of rented pews. We have taken these facts from "The Churchman" of November 25. We notice in its columns that the publications of this Society may be secured by addressing its Secretary, the Rev. John A. Goodfellow, 2217 East Cumberland Street, Philadelphia, Pa.

The Death of Dr. Nevius

For many years the Rev. Dr. John L. Nevius has been one of the most prominent and useful of all the missionaries to China. In denomination he was a Presbyterian, but his spirit was broad and catholic; and he may be said to have belonged to the Church universal rather than to any distinct section of it. News has just been received of his death in China on October 18. He was born at Ovid, N. Y., March 4, 1829, studied at Union College and at Princeton Theological Seminary, and in May, 1853, was ordained to the Presbyterian ministry, going the following year as a missionary to China, and settling at Ningpo. He visited the United States in 1865 and again in 1890, remaining the first time about three years. He is well known as an author and translator, and was peculiarly gifted in presenting the work in which he was engaged so as to interest and enlist the support of the churches at home. By far the most eminent of all the missionaries in China, without doubt, is the Rev. Griffith John, of the London Missionary Society; after him we doubt if any man has been more justly honored or more widely known for his consecrated service, ripe scholarship, large ability, and exalted character than John L. Nevius.

Children's Aid Society

One of the most valuable of all charities in the United States is the Children's Aid Society in New York. It is almost too well known to require any characterization. It aims to take children from the streets of the metropolis and provide for them good homes in various parts of the country. It is said that over one hundred thousand have thus been provided with homes, while the vice and crime of the great city have been perceptibly diminished by its invaluable work. The Secretary of this Society for many years was Mr. Charles L. Brace, widely

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

known both as philanthropist and author. After his death his position was taken by his son, bearing the same name. The annual report of this Society has recently been published. All interested in the amelioration of humanity ought to give it a careful examination. We give a few of its more significant facts. It now maintains twenty-one industrial schools, thirteen night schools, and six lodging-houses in New York. A new school, intended to reach Polish, Bohemian, and Russian immigrants, has recently been started in Rivington Street. It is known as the Lord Memorial, and has now enrolled three hundred and fifty children, nine-tenths of whom never attended any school. In addition to the schools are the evening classes, combining instruction and recreation for girls who have gone to work in shops and factories. A farm school has been established and endowed at Kensico, Westchester County, which is regarded as of great promise in helping to solve the problem of vagrant boys. The five lodging-houses for boys, and the Elizabeth Home for girls, have sheltered thousands during the year, with a nightly average of 464. Good beds and meals are provided at a charge of six cents for a lodging and six for a meal. The Society also maintains a Children's Home at Bath Beach, and a Health Home for mothers with sick children at Coney Island. The receipts of the Society for the last year were $396,210.30. The officers for the ensuing year are: President, D. Willis James; Vice-President, Charles E. Whitehead; Secretary, Charles Loring Brace; Treasurer, George S. Coe.

Theological Controversy Among the Quakers

Action was taken at the recent gathering of the Iowa Yearly Meeting of Friends which exemplifies some present tendencies of Western Quakerism. It seems that certain ministers of the Society of Friends had been deposed for holding unsound doctrine, and their case was considered before the Iowa Meeting. Those who were charged with heresy were asked to give direct answers, "without qualifying words," to certain questions which are addressed to ministers in the Book of Discipline. The questions are too many for us to quote here. They relate to the doctrine of God, the depravity of man, the deity and manhood of Jesus Christ and his atoning sacrifice, to the doctrine of the Holy Spirit, to the New Birth, to the spirituality of worship, to the headship of Jesus Christ over his Church, to the inspiration of the Scriptures, and to eternal punishment. These questions were all answered in the affirmative, but to them a note was appended saying that those who answered them did not believe that any would be condemned to endless punishment "until the resources of God's infinite compassion and the means of his redeeming grace and power in Jesus Christ for their salvation have been exhausted without avail." This note not being satisfactory, a further letter was sent out, which brought out the fact that those who were charged with heresy were committed to a belief in the possibility of repentance after death for those who have not had a clear vision of Christ in this world. The final action on this statement recommended that "Joel and Hannah Bean and Benjamin Jones be deposed from the position of ministers for entertaining and advocating doctrines which, according to their own statement to us in writing, are contrary to the fundamental principles held by our Church as expressed in our Declaration of Faith." It will be seen by this action that all the Quakers are by no means liberal in their theology. No more limited interpretation would be given to these doctrines even by the strictest school of Calvinists.

Dr. James Morison

Several items of great interest come to us from the churches on the other side of the water. The first of these announces the death of the Rev. Dr. James Morison, the founder and great leader of the denomination which in Scotland is known as the Evangelical Union. He was one of the most conspicuous characters in the religious life of Great Britain, and a Biblical scholar unsurpassed on either side of the water. He died at his home in Glasgow on Monday, November 13, aged about seventy-seven years. He was the son of an honored minister of the Presbyterian Church, educated in the older Calvinism, and at first loyal to it; but the study of the Scriptures and the influence of the Spirit led him at last to what seemed to him a larger interpretation of truth, and finally to sever his relations with the Church of his fathers. He was essentially a great spiritual leader, loyal to the New Testament in a time when loyalty meant exclusion from so-called orthodox circles. Although he had been branded as a heretic, he founded the Church of which he has since been not only the leader but the father. He was a man of saintly character, and of "such eminent scholarship and ability as placed him in the front rank of modern theologians. His commentaries are of unique value, and the more closely they are examined the more they are prized." His commentary on St. Mark is perhaps the finest in the English language. The Church which he founded is essentially Congregational, and it is probable that it will ultimately join that fellowship. Dr. Morison and his gifted colleague, the Rev. George Gladstone, were both conspicuous at the International Congregational Council which was held in London in 1891. He had outlived all the fierce contentions which raged around him for years, and when he passed away was as highly honored and deeply loved in the Church of his fathers as among the churches which he founded.

Baptist Church Extension in England

The last meeting of the Baptist Union in England, which was held at Reading, gave a great impetus to the cause of Church Extension. Three thousand six hundred pounds were subscribed at that time, and the amount, we believe, has steadily increased. The Baptist denomination in England has not kept pace with the growth of population, nor, indeed, with that of any other denomination. We are told that within the last thirty years the population of forty-seven of the largest towns in England, excluding London, increased sixty-seven per cent., while the sitting accommodation in Baptist chapels increased only ten per cent. In 1861 the Baptists provided in each town a sitting for one in every thirty-five of the population; in 1891, for one in every fifty-three only. In four of the large towns there are districts, the populations varying from 57,000 to 79,000, without a Baptist chapel. It is proposed to raise a national fund of £100,000, to be used, two-thirds (in loans free of interest) in church extension, the remaining one-third in the purchase of sites and making grants and in the sustentation of the first pastor of the new cause. This movement will undoubtedly result in a decided increase in the number of Baptist churches. There are those in this country who think that the reason that the Baptist churches do not grow more rapidly in England is because they are not loyal to principles which American Baptists emphasize—namely, immersion and close communion. We do not believe that they are correct. The conditions of life are very different in England from what they are here. In most of the towns Baptists and Wesleyans work the same field, and there has been no diminution in growth among Christians, although more of it has been among Wesleyans than Baptists, probably because of the closer organization of the Wesleyan body. Even such men as Dr. MacLaren and Mr. Spurgeon have always stood for open communion, and the opposite belief would make little headway in England. There has been, however, need of a great and enthusiastic denominational leader; that want seems now to have been met in the person of the Rev. J. H. Shakespeare, of Norwich, and the cause of Church Extension will now, no doubt, be enthusiatically carried forward.

Missions in the English Churches

One thing which especially interests us is the growing tendency among the English churches for eminent and honored pastors to devote themselves to what we in this country would call revival work. Men like Drs. Parker, Dale, Horton, and Berry have for several years been more than mere pastors of churches. Their people have recognized that they had duties to the community as well as to the local church. The number of those who are peculiarly gifted as preachers is not so large that any one church has a right to monopolize them. It is all very well, but it is very selfish, for a church to be willing to do so. Dr. Parker and Dr. Horton have both recently been holding successful "missions," the first in Birmingham and the second in Plymouth. Churches combine, Bible readings are held at one service, conferences concerning

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Christian work at another service, and in the evening there are mass-meetings for reaching both Christians and the unconverted. The object has been, not simply to make these "missions" occasions of ingathering, but quite as much an inspiration for those who are to go out and do the work in fields which no one man can reach. We believe that this is the best kind of work for the revival of spiritual religion. Why may it not be adopted in our own country more than it is? Dr. Edward Judson has been in much demand for such services. But why should men like Drs. Greer and Parkhurst in New York, Behrends and Meredith in Brooklyn, Gunsaulus, Macpherson, and Breed in Chicago, be expected to spend all their time in one church? They are essentially preachers, and ought to be expected to do that work chiefly. Others can do pastoral work quite as well. What is needed is not so much a separate order of evangelists as the recognition that all ministers with peculiar power ought to be expected to do evangelistic work.

Methodist Missions in Chili

A remarkable offer has just been made to the General Missionary Committee of the Methodist Episcopal Church. It fully merits the emphasis which is put upon it in the "Christian Advocate" of November 23. It seems that there is a society known as the "Transit and Building Fund Society of Self-Supporting Missionaries." This Society aims to provide a suitable outfit for missionary teachers and preachers; to pay their passage to foreign countries; to pay the traveling expenses of pioneer evangelists in those countries; to build or purchase dwelling-houses, school-houses, and houses of worship for the use of the missionaries; and also to translate the Scriptures and other religious and literary publications into foreign languages, and to print and publish the same. The funds of this Society cannot be used to pay the salaries of agents at home, nor preachers or teachers in a foreign country. This Society has carried forward its work in Chili, and accumulated property to the amount of $200,000 in gold. At present there are forty-three ministers and teachers from the Methodist Church of the United States at work in the field. This Society now presents the following proposition to the authorities of the Methodist Episcopal Church: "We offer to transfer all the mission work and mission property belonging to the above-named Society in Chili to the Missionary Society of the Methodist Episcopal Church, free from debt, upon these conditions: That Chili be set apart exclusively for self-supporting mission work, and that the mission work in Chili be carried on and conducted on the plan of self-support as heretofore." This proposition, so far as it could be by the Society, was gratefully accepted. As we understand it, it means that the churches and missions in Chili are henceforward to be entirely self-supporting, and that they have presented their property to the General Missionary Society for it to supervise and direct, but not to financially aid. That offer shows the remarkable success which has already attended the work in that land, and is a most convincing answer to those peripatetic pessimists who travel here and there, spending most of their time in foreign hotels, and then return with the doleful message that missions everywhere are a failure.

Gleanings

—The Rev. E. T. Dunne was consecrated in Chicago as Bishop of Dallas, Texas, last week.

—A woman who was in a line of unemployed persons seeking assistance at one of the relief headquarters in Chicago had her pocket picked of $600.

—Any Sunday-school having a library which it would be glad to give to a needy school will receive information as to such a school upon application to the editors of The Outlook.

—The Chinese Y. M. C. A. in San Francisco has recently sent $42,000 to Canton, China, as a contribution by the Chinese of San Francisco for the evangelization of their countrymen.

—Mr. G. C. Rankin, who has been working among the poor of Glasgow forty years, says that he can assert without hesitation that nine-tenths of the pauperism is a direct result of strong drink.

—The Rev. Jacob P. Fort, the oldest minister in the Newark Methodist Conference, died on November 24 at his home in Newark. He was seventy-five years old, and began life as a carpenter, but forty-five years ago became a minister.

—Hiram Eddy, of Canaan, Conn., widely known as the "Fighting Parson," from the fact that he was captured at Bull Run with a musket in his hand, although filling the office of Chaplain, died on Thursday of last week, at the age of eighty. Mr. Eddy is said to have been the first inmate of Libby Prison.

—A memorial service in honor of the late Rev. Philip Schaff, D.D., LL.D., was held by the Evangelical Alliance for the United States in the Marble Collegiate Church, this city, last Sunday evening. Among the speakers were President Hastings, of Union Seminary, and the Rev. Drs. W. W. Atterbury, G. R. Crooks, and J. M. King.

—Among the premiums awarded by the Columbian Exposition was a gold medal to the American Tract Society for "Religious Books and Tracts" exhibited. The principal features of this exhibit were numerous selections from its issues in 150 languages and dialects. Among the curiosities of the exhibit were the portable pulpit used by Whitefield in open-air preaching, and the chair of "The Dairyman's Daughter" from her cottage in the Isle of Wight.

—The officers of the American Peace Society ask us to call the attention of pastors and churches to the observance of the third Sunday in this month as Peace Sunday. They add: "This day, set apart for this purpose by the London Peace Congress in 1890, has since been annually observed. Many ministers in this country appropriately kept the day last year, and more than five thousand peace sermons were preached in Great Britain. The occasion ought to be more widely observed this year than ever before. The past year has been one of great significance for the peace movement, and there can be no more fitting introduction to the great Christian Festival, Christmas, than that pastors should on the preceding Sabbath give special attention to the subject of human brotherhood set forth so conspicuously in the New Testament and finally to be realized, through Christ, in 'peace on earth.'"

Ministerial Personals

CONGREGATIONAL

—G. F. Prentiss, of Bridgeport, Conn., has received a call from the First Church in Winsted.

—B. W. Lockhart, of the Third Church of Chicopee, Mass., has declined a call from the Franklin Street Church of Manchester, N. H.

—F. J. Fairbanks, of Amherst, Mass., accepts a call from the First Church of Royalston, Vt.

—S. K. Perkins, of Andover, Mass., accepts a call from the First Church of West Springfield.

—George H. Bailey, of Franklin, N. Y., accepts a call from Ashfield, Mass.

—E. O. Dyer, of Whitman, Mass., accepts a call from the First Church of Sharon, Conn.

—E. L. House, of the Pine Street Church, Portland, Me., has received a call from the Second Church of Attleboro', Mass.

—Ellsworth Bonfils was installed as pastor of the church in Portchester, N. Y., on November 28.

—Thomas M. Owen, of Utica, N. Y., accepts a call to West Paulet, Vt.

—I. M. Jones accepts a call to Barneveld, Wis.

—S. N. Adams has become pastor of the church in Westbrook, Me.

PRESBYTERIAN

—W. W. Farris, lately of San Francisco, Cal., accepts a call from Hazelwood, Pittsburg, Pa.

—S. V. V. Holmes has become pastor of the Westminster Church of Brooklyn, N. Y.

—L. R. Ruf has become pastor of the First Church of Watkins, N. Y

EPISCOPAL

—G. W. Byrhydt, assistant at St. Luke's Church, Brooklyn, N. Y., accepts an election as rector of Christ Church, Westport, Conn.

—J. F. Carter, of New York City, accepts a call to St. Mark's Church, Fall River, Mass.

—J. F. George, of St. Paul's Church, Portland, Me., accepts the rectorship of St. Paul's Church, Winston.

—W. F. Faber, lately a Presbyterian minister, and the past year assistant at St. Peter's Church, Geneva, N. Y., has accepted a call to the rectorship of Grace Church, Lockport, N. Y.

—Daniel Rollins has become assistant minister of St. Bartholomew's Church, Cambridge, Mass.

OTHER CHURCHES

—Walter Calley has become pastor of the Tabernacle Baptist Church of Boston, Mass.

—D. H. Stoddard accepts a call from the First Baptist Church of Chicopee, Mass.

—T. J. Villers has resigned the pastorate of the First Baptist Church of Gloucester, Mass.

—J. A. Ingham, assistant pastor of the Collegiate Reformed Church at Fifth Avenue and Forty-eighth Street, New York City, has accepted a call from the Presbyterian Church at Irvington-on-the-Hudson, N. Y.

—T. C. McClellan has become pastor of the North Reformed Church of Brooklyn, N. Y.

—M. J. Stover, for fifty-nine years a Lutheran minister, died at Amsterdam, N. Y., on November 28, at the age of eighty-six.

—Daniel B. Turney has resigned the pastorate of the Methodist Protestant church in Rhodes, Iowa, but declines two calls, one from Chicago, Ill., and the other from Mapleton, Iowa. He would prefer to be installed as pastor of some Congregational church in Ohio or Pennsylvania.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books and Authors

College Tom[1]

Rarely do we open a book of New England reminiscences without finding before us the name of Samuel Sewall, the nobleman of the Puritans, whose Diary has a charm for all students of colonial history. He appears on the threshold of Miss Hazard's book as the owner of lands in the Narragansett country, of which he conveys, in the year 1698, some nine hundred acres to one of her ancestors, who was also an ancestor of College Tom. This lad was born in the year 1720. He entered Yale College, and from that fact he took the nickname given to distinguish him from some thirty other Thomas Hazards, of various degrees of kinship, all calling each other "loving cousin."

The Hazards had been lords in the manor of Narragansett since the year 1671, when Robert Hazard took up his abode on five hundred acres in the township of Kingston. And here we come again upon Samuel Sewall; for a school still exists in Kingston, as the Sewall School, which was established on a foundation given by the Puritan judge.

The Narragansett country, although "stony and full of Indians," was fertile and picturesque. Its shore-line ran down the bay, and turned westward around that Point Judith whose bright light and grumbling fog-horn are known to voyagers on Long Island Sound. The "deep-voiced neighboring ocean" was in front, and it is still throwing its spray over the great brown wrinkled rocks that bound the Narragansett coast. Inland, grass grew "waist-high," and marvelous stories were told of the richness of each successive hay crop. The farmers who harvested the crops were well-to-do; they kept large flocks of sheep and large herds of cows, and they were proud of their pacing horses. Sometimes their flocks suffered from the cold winter, when, as in the year 1785, it was so cold that the Atlantic "froze as far as human eye could reach," and not a ship moved in Newport Harbor. Sheep were "snowed in;" and stories were told of a brave shepherdess who perished in attempts to rescue her flock, and how weather-beaten sheep crowding behind each other for a refuge were edged into the ocean.

All the necessaries of life were produced on the farms; but books and tea, chocolate and spices, came direct from England by ships to Newport; and also through Newport came rum, sugar, molasses, and occasionally "oringes and lemmonds." A life of comparative ease gave ample time for social intercourse. Many families were related by blood or marriage; and so good was the fellowship of neighbors that the whole countryside was invited to festal enjoyments. Then, up from Point Judith by bridle-paths leading from farm to farm, through stone-walled fields, came gentlemen and ladies in gay attire, mounted on pacing horses. They are wending their way to the Quaker meeting-house that stands on a ridge overlooking the bay; or they are going to Tower Hill, where the court-house dominates the village, and where College Tom lives.

There was a liberty of conscience allowed which was not to be met with elsewhere, outside of the Rhode Island plantations. When Dr. McSparran, "the Irish divine," came, sent out from London by the Society for the Propagation of the Gospel in Foreign Parts, he found theological "briars and thorns and noxious weeds;" this was his figure of speech for Quakers, Anabaptists, and Independents. Then he naturally complained that "here liberty of conscience is carried to an irreligious extreme." The neighbors over the Connecticut border did not give them credit for having much of any religion. This opinion received some confirmation from a Narragansett boy who visited his Puritan relatives and was asked from the catechism, "How many gods are there?" He replied, "There ain't e'er a one in Rhode Island." When a Puritan boy returned the visit and found that "liberty of conscience" was really enjoyable, and was asked where he came from, he said, "From a state of sin and misery."

But, however much they were Quakers, their human nature was like that of people in the Puritan Colonies. They drank strong drinks, and they slept during the long sermon in the meeting-house, and were waked up by "overseers" whose duty it was to suppress all "Sleeping and other indecencies" in Meeting. They were condemned for "outgoings in dancing in a Light & airy Manner." They were not allowed "Playing at quoits, wrestling, and exercising in any other games with running horses" within a certain distance of the meeting-house. All this sounds as if it had been written in the Plymouth Records, except the "games with running horses;" and from these we infer that they of Narragansett did play polo then, as they of Newport, across the bay, do play it now.

Negro slavery was a system in the Narragansett country. Robert Hazard, father of College Tom, was reputed to be one of the largest slave-owners in New England. Among his slaves were twelve dairy-women who daily made from twelve to twenty-four cheeses of twenty pounds each. He kept one hundred and fifty cows and four thousand sheep; he manufactured by slave labor woolen and linen cloth for his household. Everything necessary for the production of clothing was at hand: the shepherd who "dagged" the sheep, the comber who combed the wool, the spinners who spun, the weavers who wove, the fuller who cleansed the cloth, and Andrew Nichols, the tailor, who went from house to house to cut out the garments. Then Robert Hazard and his son College Tom rode to Meeting in fresh jackets and breeches of home production. When the father gave up the farm and most of his slaves to his children, he thought he had done economically by retaining only seventy servants in his "parlor and kitchen." But College Tom had turned his thoughts to a plan for abolishing slavery, and so he cultivated his farm by free labor.

His account-book, from which Miss Hazard makes many quaint quotations, shows how dependent upon one another were the members of this farming community. Their crops had a value in exchange for every kind of merchandise at home or in the neighboring counties. The transactions by barter and swap were like those then customary in other parts of New England. For example: "Father Hazard had eleven Bushels of Oats of me to Sow for which he is to return eleven Bushels nex year." "Thos Hazard of Newport Dr To fifty five pounds promised to pay me in Three months on Swop between Two Horses." A "natural pacing horse" is bartered for a hogshead of molasses, a barrel of sugar, and an undefined quantity of tea and indigo. "Ye Coddington Horse" is boarded for one pound of chocolate per week. College Tom's brother-in-law, named Rowland Robinson, "buys 109 cheeses." This transaction recalls the tragic fate of his daughter who ran away with her lover, and after marriage pined for a reconciliation with her father, and was carried back to Narragansett on a litter to die in her father's house.

College Tom was a positive and conscientious man. For forty years he was preacher in the Society of Friends, and the constant theme of his preaching was the deceitfulness of the human heart. He said he had ruled South Kingston monthly meeting forty years before he found it out. His days were nearly numbered when, in October, 1796, Mary Peace Hazard wrote to his youngest son Rowland, saying: "As to thy father or mother taking charge of the farm, it is impossible, for thy father seems to notice nothing. He is no more than a child. I do not think he can live much longer. He goes to Meeting of a first day, but the only way he knows when it comes is by having a clean shirt given him to put on." Two years later it was written in the record-book of the Friends' Meeting:

> Thomas Hazard, Son of Robert and Sarah Hazard, Departed this Life the 26th of 8 Mo about 8 o'clock in the evening and was buried the 28th of the Same, Who Was in the 78th year of his age.

He was born in a patriarchal society, where men were large landowners, who tilled their lands and tended their flocks and herds by slave labor. He lived long enough to

[1] *Thomas Hazard, Son of Rob't call'd College Tom.* A Study of Life in Narragansett in the XVIIIth Century, by his Grandson's Granddaughter, Caroline Hazard. Houghton, Mifflin & Co., Boston.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

see the great estates divided, and all slaves emancipated who were held by members of the Society of Friends.

Miss Hazard's book is a distinct and valuable contribution to our colonial history. The materials of her interesting narrative are drawn from original sources. She began to untie and examine her grandfather's papers; then she was led back to those of his grandfather; then still back to those of that grandfather's father. Then she was given access to the records of the South Kingston Monthly Meeting, which were never before examined for historical purposes. These rich materials she has arranged with that care which shows her work to be a labor of love as well as one of great intelligence.

The Round Table Tennyson [1]

This edition of Tennyson is distinctly the most beautiful which has yet appeared, and is at the same time a piece of model book-making. It is to be complete in ten volumes, printed from a very clear, attractive type on English hand-made paper. The volumes are of the octavo size, with deckle edges, and are bound in boards stamped in gilt. The effect is striking and unique. Each volume contains a frontispiece and a numbered certificate, the whole edition being limited to five hundred signed copies. The edition is to be complete, and will include copyright matter not heretofore given to the public. It also had the advantage of the latest revision by Tennyson. A very attractive feature of the work is the fact that the authorized biography of Tennyson, now in preparation by Arthur Hallam Tennyson, will, on its completion, be issued in uniform style, so that the twelve volumes will include not only the entire body of Tennyson's work, but also the official account of his life. Such an edition is peculiarly appropriate at this time, and will undoubtedly take its place as the definitive form of what most English readers consider the most perfect English poetry of the last half-century.

The Industries of Animals. By Frédéric Houssay. Contemporary Science Series. (Charles Scribner's Sons, New York.) This volume opens with a tirade against the old-time, outdoor, unscientific naturalist. No one questions that classification is dry-bones, but it is certain that the student of living forms must use systems, and must recognize species' names. If the zoölogist of to-day is to study with profit, he must do comparative work, and his material must still be gathered out-of-doors by some one. Unhappy man who fully delegates such work to an unscientific collector! When the microscope and scalpel and books are the only instruments of the zoölogist, his study will deservedly become an unimportant science. It is very curious that, after having emphasized his point, the author should proceed to give us a book of the old-fashioned kind. In his "Industries of Animals," Mr. Houssay shows us how animals hunt, fish, war, defend themselves, gain provision, domesticate other animals, rear young, and make dwellings. Certainly a very large portion of his material is drawn from the old-school naturalists whom he has stamped as non-scientific. What he tells us is very interesting, but there is little new. He does not proceed with any particular system, nor does he bring out of his facts any very clear deductions. If his purpose is to write a popular work upon Mental Development in Animals, Romanes has done it far more successfully. If he intended simply to present a collection of descriptions of animal habits, he has not done as well as Wood in his "Homes Without Hands." He has, indeed, brought together, in rather bad English but attractively told, an interesting accumulation of facts regarding animal life. One of the most interesting lines to follow in the book is the mutual helpfulness of animals. It is delightful to study the ways in which non-social animals occasionally unite in effort to accomplish a certain end; it is wonderful to see how, in almost every great animal group, a social habit leads to enormous intellectual development.

The Cambridge Teachers' Bible (James Pott & Co., New York) is issued in every variety of style so far as binding and printing are concerned, but its particular feature is the Cambridge Companion to the Bible which is bound with it, and which aims to give that kind of aid to Bible students which is supplied by the other great English university in the Oxford Bible. The four hundred closely printed pages of the Companion deal with the Bible from every point of view, and furnish the student who thoroughly masters them with a very complete knowledge of the Scriptures, as regards their history, their structure, their language, their literary authorship, and their text. The external history of the Jews is given in a continuous narrative, while the religious history is broadly outlined in the development of the Messianic idea. Large space is devoted to an examination of the Apocrypha, and in the treatment of the New Testament special attention is given to the arguments of the separate Epistles and the relations of the Gospels to one another. The antiquities of the Bible, the Deluge, the landscape, geography, and natural history of the Holy Land, receive attention in separate articles. The index of proper names contains all the changes made in the Revised Version, and, with a glossary, a table of subjects, a concordance, and an entirely new set of maps which report the results of the latest investigations in Asia Minor, brings to the hand of the student access to every department of Biblical knowledge. Professor Ryle discusses the structure of the Bible and the limits and growth of the Bible. Bishop Westcott writes of the sacred books of other religions. Dr. Stanton contributes an interesting monograph on the history of the progress of revelation and the Messianic hope.

William Jay and the Constitutional Movement for the Abolition of Slavery. By Bayard Tuckerman. With a Preface by John Jay. (Dodd, Mead & Co., New York.) Mr. Tuckerman's sketch of the life and influence of William Jay is in the best sense a contribution to the literature of abolition. It is the history of a man whose firmness of opinion, moderation in action, and unwavering adherence to the supreme National law makes him almost unique among abolitionist leaders. Jay's position, too, was unique; he was a judge in Westchester County, of high social rank, of independent property, and prominent in the most aristocratic of ecclesiastical denominations of the time. Yet he championed the cause of the slaves, and set an example to the class to which he belonged, a class little disposed to sympathize with such extremists as Garrison and Tappan. Judge Jay worked almost entirely with his pen, and his influence for peace and arbitration was no less important than for abolition. One of the few permanent results of the Treaty of Paris in 1856 was the recognition of the principle of arbitration in matters of dispute, and this policy has seen its latest exemplification in the settlement of the Behring Sea controversy. It was Jay's pamphlet, called into existence by the Mexican war, that contained the first practicable scheme for international arbitration. This scheme, through the influence of the English Peace Society, was practically adopted by the Congress of Paris, and underlies the settlement of international disputes to-day. This excellent biography is written with appreciation and good judgment.

Students of the silver question cannot write too early to the Department of State for the report of the International Monetary Conference held at Brussels last year. It is true that the debates do not give the same impression as to the sentiment in European countries upon bimetallism as that we were forced to gather from the actions of Ministers, the discussions in Parliaments, and the editorials of leading newspapers. Most nations seem courteously to have sent to the Conference a disproportionate number of economists thoroughly impressed with the necessity of bimetallism—instructing them, however, merely to discuss and not to pledge the policy of the nations which delegated them. Most of the good speeches were made by bimetallists; there were, however, enough monometallists present to make the debate cover substantially all phases of the question. Many Americans will be surprised to find (as, indeed, the reviewer was) that Senator Jones, of Nevada, delivered what was rightly considered the most remarkable address heard by the Convention. As M. Allard, the delegate of Belgium, expressed it, the address was "not a speech" but "a treatise;" "not only a monetary treatise, but a study in social economy." President Andrews, of Brown, and Congressman McCreary, of Kentucky, likewise delivered noteworthy addresses, so that America's part in the debates at the Conference was highly creditable to us.

The Unseen Foundations of Society. By the Duke of Argyll. (Charles Scribner's Sons, New York. $5.) The author sensibly treats of political economy as one of the moral sciences, but by reason of this enlarged conception he is led into one discursion after another, until he has virtually given us his conception of the universe. Most of the criticisms upon the failures and partial falsities of the old school of economics are such as we can heartily indorse. Many of the criticisms, likewise, upon the new radicalism seem to us eminently sensible. Yet the volume is not vital. The descendant of the old Whig family fails, just

[1] *The Works of Alfred, Lord Tennyson. Round Table Edition.* 10 Vols. $6 per Vol. Henry T. Thomas, 13 Astor Place, New York.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

as the Whig party failed, by reason of his instinctive balancing of the demands of conservatism and the demands of progress. The term "Arm-chair Whig," which is now applied to certain lukewarm members of the Liberal party, is one which describes the intellectual attitude of the Duke of Argyll. He is not great enough as a historical investigator to make his observations upon various epochs authoritative. He is not deeply religious enough to make his interpretation of Christian teachings inspiring; he is not personally concerned enough in the success of the reform movements of our day to enable him to champion them grandly or fight them grandly. A great many good ideas do not make a great book. There must be a great idea greatly felt, and there is none such in this volume.

Miss Mitford's *Our Village* differs in method from Mrs. Gaskell's charming "Cranford," but it is a book of very similar flavor and quality. It consists of a series of chapters descriptive of English rural life both indoors and out, and including the quaint and picturesque characters which fifty years ago gave that life a quality of its own. "Our Village" met with immediate and great success on its publication, and one edition has succeeded another both in England and America. It owes its charm to its fidelity to the English rural atmosphere and landscape, and to the quiet humor and effective descriptive quality which characterize it. The value of this volume is very much increased by a lengthy and very interesting introduction by Anne Thackeray Ritchie, and it has the great good fortune to be enriched by the illustrations of Mr. Hugh Thomson, an illustrator who has had rare success in dealing with old-country characters and incidents. The volume is uniform with the very attractive series of holiday books which have come from the same press, and is both to the eye and the hand a delight. (Macmillan & Co., New York. $2.)

A worthy and fit setting has been given to Mr. Austin Dobson's *Proverbs in Porcelain* in the volume with that title illustrated by Bernard Partridge. The book includes six of the "Old World Idylls," and what Mr. Dobson neatly calls the dramatic vignette "Au Revoir," from the "Sign of the Lyre." In this guise Mr. Dobson's dainty verse seems even choicer and more delicately charming than before. (Dodd, Mead & Co., New York. $2.) Another extremely pretty edition of an old favorite is that of Sir Edwin Arnold's *Book of Good Counsels*, illustrated by Gordon Browne. These Indian stories and poetical maxims from the Sanskrit are to many more pleasing than some of the author's more pretentious later work; they have also a strong folk-lore interest. (Charles Scribner's Sons, New York. $2.50.) *Some Artists from the Fair* (same publishers) gives us some of the best magazine work about the beautiful White City. Mr. F. D. Millet (who invented the phrase we have just quoted) and Messrs. W. H. Low, J. A. Mitchell, W. H. Gibson, and F. Hopkinson Smith, are all represented by specimens of their art-work.

Madison's *Journal of the Federal Convention* is one of the books which most needs to be within reach of every teacher of our Constitution. Indeed, no other book, unless it be Hamilton's "Federalist," is so needful to him if he would give to his classes in a vital way the reasons which led to the adoption of the several clauses in that document. A standard edition of the "Federalist" (published by the Putnams) was welcomed by us not a great while since, and we now welcome the edition of the "Journal" which comes to us from the publishing house of Albert Scott & Co., of Chicago. The edition is edited by Mr. E. H. Scott, and is furnished with an index enabling the student at once to refer to all that was said in the Convention upon any topic. No history, however well written, can supply the place of occasional access to the documents which the historians themselves must consult. These alone are certain to have the color which was that of the thought of the time.

Sam Houston and the War of Independence in Texas. By Alfred M. Williams. (Houghton, Mifflin & Co., Boston.) So thrilling and picturesque are the scenes which associate themselves with the battle of the Alamo and the independence of Texas that public interest in the history of the hero will doubtless never flag. The biography of Houston by Mr. Williams has, however, a more rational basis for existence in that it is the simplest, most direct and impartial of all accounts of Houston's career. If Mr. Williams's design was accuracy and impartiality, then he has succeeded admirably, and nowhere better than in the chapters depicting the early life of Houston. The work is an aid to a study of the times, but it makes no effort to examine any of the constitutional questions arising from the admission of Texas to the Union. It presents in excellent form Houston the man, Senator, and Governor, and throws much side-light upon political events from 1840 to 1861.

Messrs. Macmillan & Co. have wisely issued a new edition of the *Stories of Mrs. Molesworth*, in ten volumes, most of the volumes containing two stories. The Outlook has so recently commented on Mrs. Molesworth's work, and that work is so well known, that there is no occasion for further characterization. The new edition appears in a series of substantial volumes bound in red, with gilt and silver lettering, and with appropriate illustration by Walter Crane and other artists. It would not be easy to find a set of books for the reading of girls more wholesome and more attractive than those included in this new edition. (10 vols., $10.)

Stories of the Church Seasons, by E. A. B. S., is a series of stories designed to explain and teach the lessons of the church seasons of the year. The book is purely religious, though the snow fairies and the fairies of dreamland work industriously to influence the little heroes and heroines. *Some Brave Boys and Girls*, by Edith C. Kenyon, is a collection of incidents from the lives of men and women who have endured misunderstanding, and even wrong, to protect the right and enforce the right. (Thomas Whittaker, New York. $1 each.)

Annotations upon Popular Hymns, by Charles Seymour Robinson, D.D. (Hunt & Eaton, New York), contains brief comments on a large number of popular hymns. These comments are partly biographical and bibliographical, partly what we may call homiletic, the object being to suggest material to ministers who wish to use the hymn-book in a praise service. The spirit of the book is indicated by the declaration of the preface that the leader of such service "must always preach."

Mr. Arthur Waugh's *Alfred, Lord Tennyson: A Study of his Life and Work*, has been issued in a new edition by Charles L. Webster & Co. (New York), and now appears in a much more satisfactory, because a more compact and convenient, form. This volume is by far the best book of the kind which has yet appeared concerning the life and work of the late Poet Laureate.

Out of Reach, by Esmé Stuart, and *Black, White, and Gray* (Tait, Sons & Co., New York. $1 each), are two children's stories of not extraordinary character. "Black, White, and Gray" are the names of the three kittens whose fates make the story. "Out of Reach" is the story of a group of girls and their governess. The good are rewarded, the bad punished, the teachable taught.

Literary Notes

—Mr. Du Maurier has made a very large number of illustrations to accompany his second novel, "Trilby," publication of which is to begin in the January "Harper's."

—In our Holiday Book issue (December 2) by mistake Mary D. Brine's "Story of Aunt Patience" was not credited to E. P. Dutton & Co., of this city, who are in fact the publishers.

—The London publisher of "The Heavenly Twins" has gone to press with a third edition of the novel, in three-volume form, which is said to be an occurrence very unusual in the English trade.

—Another surprise to the literary world is a new work by Charles Lamb, the MS. of which is now in the hands of the Scribners. It has been in this country since 1858, and is called "Cupid's Revenge."

—Mr. Howells, writing of James Russell Lowell, says: "He was one of the most tolerant men that ever lived, so much so that I think he would have invented toleration if Roger Williams had not been before him."

—Schopenhauer's lifelong friend, the late Councilor of Justice, Dr. Baehr, noted down in a diary many of his conversations with the philosopher during his sojourn in Dresden, and the work will soon be published in Germany.

—Mr. Cable has written but little fiction, strictly so called, of late years. It is good news to hear that he has produced a novel, which will appear in "Scribner's Magazine." It is to be called "John March, Southerner." The first chapters will be brought out in the January number.

—A new novel by the author of "Mark Rutherford" will shortly appear under the title of "Catharine Furze." It deals with the life and suppressed love of a girl in a Midland town about forty years ago, and it is said to contain a valuable study of an Anglican clergyman.

—The Boston "Transcript" prints the following: "As regards the biography of the late Francis Parkman, the promise is given by the family that a full and authorized memoir shall be prepared as soon as circumstances will permit. Of course all sorts of book-makers rush at such an opportunity. But any work of such importance and delicacy must be carefully meditated, and committed only to judicious and sympathetic handling."

[For list of Books Received see page 1105]

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

With Our Readers

I.—Correspondence

A Conservative's Statement[1]

To the Editors of The Outlook:

In your issue of November 18, in the course of a courteous article, you ask certain questions to which I assume you would be glad to receive a reply from some one, possibly myself. I make answer very briefly on my own responsibility, submitting myself in doing so, as always, to the correction of the Church of which I am a Bishop.

You ask, "Has God ceased to reveal himself to the Church and to the world? Was revelation completed and forever closed when the last Apostle died?"

I have not said "no" to these inquiries, nor do I say so now. What I do affirm, however, is that no revelation can claim our acceptance as coming from God unless it is accredited as his by incontestable evidence, such as established the divine authenticity of the Holy Scriptures of which the Church is now the witness and keeper. And, still further, no alleged revelation can be divine which contradicts the revelation which we now possess, which is homogeneous throughout and in perfect harmony from Genesis to the Apocalypse. We are warned by our blessed Lord with especial solemnity and emphasis against the danger of being imposed upon by deceivers, who will come to men in the name of God. He says (St. Matt. xxiv., 5, 23–26). "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many. Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; Behold, he is in the secret chambers, believe it not."

As to the second point raised, that no revelation can contradict or be in conflict with what has gone before, this would appear from the self-evident proposition that a God of truth cannot contradict himself. And St. Paul is express upon this point, when he tells the Galatians (Gal. i., 8, 9), "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." I need scarcely say that I am not speaking of the influences and directions of the Holy Spirit within the experience of the individual mind and conscience.

Again, you ask, "Is it true that the Episcopalian Church makes no provision whatever for any change in her creed?" I reply, without hesitation and without qualification, No. In the first place, the creed is not hers in the sense of being her exclusive property, or of being hers by invention or discovery. It is hers in joint possession of the Church of all the ages, and of the historic Church throughout the world to-day. The Church received it and holds it as her own divine gift in this precise way as described by St. Paul in an Epistle which the voice of higher criticism, so far as I know, has never assailed (1 Cor. xv., 3, 4): "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." Here we have three articles quoted from the Creed of Christendom, not from the beginning or the end, but taken from the center, and with the peculiar form of expression, which still remains, "according to the Scriptures." This form of sound words, which St. Paul bids St. Timothy "hold fast," enshrines truth which the Apostle tells us "he received," and which he calls "the Gospel" (1 Cor. xv., 1) as being the summary of the essential verities, the axioms of revelation.

The Apostle also affirms a distinction which should never be forgotten as characterizing revelation: it is God's direct gift to man. All other truth is, indirectly, God's gift, but bestowed through the instrumentality of man's searching and finding out. Man receives revelation when and as God wills. He discovers all other truth, and his doing so depends in a measure upon himself. I never dreamed, as you suggest, "that God was able for a little while to make a revelation to man, and that his ability to do so then ceased forever." God is Almighty; always Almighty. He changes not. I simply accept revelation under the limitations which God himself imposes. Nor, again, would or could I tell men, as you say, "that the ecclesiastics who lived four hundred years ago were able to make a creed so perfect that no one after them to the end of time will be able to improve upon it." The Creed of Christendom is not the product of any man's brain who lived four hundred or nineteen hundred years ago.

In its teaching, it is the substance of revelation, the marrow of Holy Scripture, "the doctrine" of the Apostles in which the first believers "continued steadfastly" from the day of Pentecost. As to the form of the Creed, the choice of the words, and their arrangement, it is our inheritance from the general councils of the undivided Church, delivered to us by them with their attestation that they gave it as they received it from the beginning. The nearest approach to revelation in science, man's acquisition, is the demonstrated truth of pure mathematics. It is no imputation upon our intelligence or our manhood to say that we must receive the axioms of geometry without the expectation of improving them as to substance or even as to form. There is only one branch of the Church of God which has presumed to tamper with the Creed by additions in alleged fresh discoveries of truth, and that is the Church of Rome in 1564, in the Creed of Pope Pius IV., and in 1854 and 1870 in the Creed of Pope Pius IX. The Reformers appealed against the corruptions of mediæval Rome to the General Councils and the Primitive Church. So we appeal to the same authority against the false additions of modern Rome to the symbol of faith, and the depravations and denials of the same by other bodies of professing Christians. I hope, most earnestly hope, to win men of all conditions and classes to the Church, but I base that hope alone upon the power of the truth as God has given it to us, and under the limitations which he has himself imposed, the power, the might of that truth spoken without addition or diminution in love.

Let me, in conclusion, thank you heartily for your courtesy and brotherly kindness.

GEORGE F. SEYMOUR.

Springfield, Ill., Bishop's House.

[1] See editorial on this subject.

A Correction

To the Editors of The Outlook:

In your issue of November 18 you intimate that the Rev. Dr. Ballantine had resigned his pastoral charge on account of his disapproval of the action of the General Assembly. This is a mistake. As a member of the Newark Presbytery, I was present at its recent meeting in Bloomfield, and know that his resignation had no reference whatever to the action of the Assembly. Dr. Ballantine stated to the Presbytery that he knew of a disaffection among some of his people which was undermining his usefulness, and for that reason he had thought it best to resign. The announcement of his intention to present his resignation to the Presbytery was a great surprise to his people, and a meeting was called to protest against it. That meeting was held in the large lecture-room, which was crowded, many being unable to get seats. Resolutions were passed expressing the esteem and love of the people for their pastor, and appointing three commissioners to present to Presbytery their earnest desire that his request should not be granted. After hearing Dr. Ballantine, the commissioners, and members of Presbytery, a resolution declaring that the pastoral relation should not be dissolved was adopted unanimously by a rising vote. The disaffected ones did not appear, either at the meeting in the lecture-room or before the Presbytery, to present their objections. Dr. Ballantine is greatly esteemed and loved, not only by his church, but by all his co-Presbyters. He may disapprove of the action of the Assembly, but of that there was no evidence in his statement, and I am sure it is far from his thought to leave the Presbyterian Church.

SAMUEL HUTCHINGS.

Orange, N. J.

More Signs of Delight

To the Editors of The Outlook:

Mr. Learned's article, "Signs of Delight," recalls a few oddities of my own observation.

On the south side of Grand Street, near the East River, I used to read this sign: "Bearup & Carraher," but I discovered that the firm were plumbers and not undertakers. Probably they handled some heavy pipe. My city shoemaker, vexed with customers who ordered repairs but failed to call on time for their property, posted in his shop a card with this in large letters: "Goods left 30 days not responsible!" I believe he cleared the docket. He was a German; and I have noticed that foreigners who have but partly learned English are apt to be laconic in writing it; while the unlettered native will be redundant, and so, sometimes, the more obscure of the two. On Hamilton Avenue, Brooklyn, a few blocks up from the ferry, this card was hung at the door of a clothes-cleaning establishment: "All grease-spots removed equal to new." Another laconism and another foreigner. Now for the native. In the northern suburbs of New Haven, just beyond the old cemetery, this sign figured some years ago at the door of a colored brother: "Going out whitewashing done in here." A little redundant, but certainly expressive. Perhaps it is "done gone" now.

L. A. C.

Putnam, Conn.

The Workingman's Dinner-Pail

To the Editors of The Outlook:

The Spectator's article in The Outlook of October 14 interested me greatly; indeed, it would appear that very much of social discontent may be traced to the workingman's dinner-pail. The contents of that pail go to the make-up of his body and brain, his soul being supposed to bear some sort of relation to this latter. This being the case, it is apparent that touching upon the dinner-pail question is striking the keynote to the great problem of life. Now, I, being only a woman, don't pretend to know very much; indeed, I am not able to write in a technical way at all; but a sense of regret, I must confess, came upon me that the Spectator, having the opportunity in hand, allowed the tough meat which most surely formed part of the contents of those pails to pass unchallenged. That meat is generally tough because the feeling prevails among that class of people that beefsteak is something nicer—more "high-toned"—than beef made tender by stewing; and every one knows what the poor man's beefsteak is.

I fear the Spectator himself is not sufficiently advanced to appreciate what I would say in speaking from my own experience. Five years ago I gave up the eating of animal food—that word vegetarian is not altogether agreeable, suggesting as it does a diet of turnips and cabbage, things no one is expected to like, while the milk and eggs of life, the "sugar and spice and everything nice," the cereals and fruits, are overlooked. The idea that muscular strength is maintained by the eating of meat is scarcely based on fact. The horse and the ox eat no meat, and surely they are strong. They also are patient and willing, though under the control of a master who eats meat and is often unreasonable and cruel. Now, in the case of human beings, if the strength can be maintained without animal food, if without it the action of the brain is more vigorous, the complexion more fair, the disposition less irritable, more cheerful, and disposed to see the happiness of life; if the form maintains its elasticity, never expanding into obesity; if the blessed gift of memory is more faithful to its duty, while the outward

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

covering of the head holds to its duty likewise without the aid of any "hair renewer"—why, if all this is gained, should people of intelligence cling to their flesh-pots? I will not tire you longer with this, but return to the dinner-pail. Many times I have wished that those nice establishments so common in Liverpool and the other cities of England might be found in New York. I mean the cocoa-rooms; so adapted and convenient are they for all sorts and conditions of men and women. I, however, should wish to supplement the menu in those places with a little variety of dishes made of milk and eggs with some cereal, commonly called pudding. In those places a meal of nourishing food can be procured at a very low figure, the food being supplied without any expense in the way of waiters or of serving.

It would appear to be a matter of economy to procure food ready cooked, when the question of coal is taken into the account. Meat, it is true, might go through some culinary process over one of those diabolical arrangements called gas stoves; but if coal is used, it is not rich man's coal, it is often the sort that is high in price and poor in quality. Heaven help the wife whose temper comes in conflict with that coal! No wonder she jerks the children about, and forgets to smile.

Forgive me if I obtrude upon you one moment longer about that meat question: consider, if you will, that it may with me be in the nature of a hobby. But if I, after a dinner at Delmonico's—a meat dinner—desire a glass of champagne, why does not the workingman, after his tough meat, crave his beer—and drink it? Probably also he drinks it at intervals all the afternoon, and goes home at night not only tired, but cross as well—and yet all the same he becomes the father of American voters.

I hope you will not lose sight of that "dinner-pail," and will forgive me for tiring you with so long a letter. E. C. B.

—

From Colorado College

To the Editors of The Outlook:

The new library building of Colorado College, the gift of the Hon. N. P. Coburn, of Newton, Mass., is to be dedicated in January. President W. F. Harper, of Chicago University, is to deliver the address. The structure possesses great architectural beauty, and, when completed, will be one of the finest library buildings in the West.

The friends of the College are rejoicing in the news that President Slocum has declined his urgent call to the presidency of Illinois University. He has shown rare heroism in this act, for the salary offered was much greater than that which he now receives, and the financial problems in the Eastern institution would be far less perplexing than those that call for a solution in Colorado. But, with a prophet's vision, he sees what is to be where he is, and is not willing to barter the future for the present.

The friends of the College in the East cannot afford to relax their efforts in its behalf after such a willingness on the part of President Slocum and his associates to make great sacrifices that its work may go forward. The present is a trying time in the history of the institution, and no prejudice against Colorado, aroused by the wild utterances of some of its citizens during the past summer, or by the course of its Senators in the late silver contest in Congress, should be allowed to stunt the growth of the College. If ever Colorado has needed higher education, it is now, and Colorado College must be supported.

X.

—

Religious Liberty

To the Editors of The Outlook:

Your exposition of religious liberty is the best that I have seen. You have summed it all up in one sentence: "Religious liberty is the right of every soul to find its own way to God." Democracy in religion works well. In politics it has never worked well. It seems to me you would have the people as free in their political action as in their religion. I quote: "It [democracy] certainly does not mean that the majority have a right to frame a law and compel the minority to submit to it." If you mean in religion, No; in politics, Yes. How can a secular government exist without laws? and how can a government live without power to enforce its laws? Ours is a republican government; "sovereign power is lodged in representatives elected by the people." A democracy is a government "in which the people exercise the power of legislation. Such was the government of Athens." (Webster's Dictionary.) To make this practical in our country it would have to be subdivided many times. The petty governments of Greece were a failure: continual wars; women working in the fields, as in Europe to-day; the temple of Janus was seldom, or never, closed. Do we want that kind of liberty? The finality of the pure democratic theory is anarchy and barbarism. The federal idea of government is best—local government for local affairs, and national government for national affairs. It seems as if there cannot be peace among Christian nations where there is more than one strong nation on a continent. If Napoleon's dream had been realized, it might have been a blessing to the people of Europe.

J. J. D.

—

II.—Notes and Queries

Will you tell me (1) the price of Dr. Barrows's report of the World's Parliament of Religions? (2) What books besides Professor Sayce's give the stories of Genesis, such as of the temptation, as found in other nations than the Hebrew? (3) Is there any authority for the statement that the parable of Dives and Lazarus was a tradition existing in the time of Christ? (4) Is there published any list of historical fiction, such as "Romola," "Hypatia," "Ben-Hur," and the "Waverley Novels"? (5) A comprehensive dictionary of hymnology? (6) Where is a brief history of philosophy for one who has made some study of Descartes, Kant, Hegel, and others? (7) Where can I find an account of the early Aryan and Semitic dispersions? (8) Where can I find brief histories of musicians and music, painters and painting, sculpture and sculptors? N. R. N.

1. The price is $5. Write to the Parliament Publishing Company, Chicago. 2. Schrader's "Cuneiform Inscriptions and the Old Testament" and Smith's "Chaldæan Account of Genesis" (Scribners, New York). 3. We know of none. 4. Write to W. M. Griswold, Cambridge, Mass., for his Descriptive Lists. 5. Julian's. 6. Windelband's (Macmillan & Co., New York). 7. Read, for the ethnological side of the argument, "The Origin of the Aryans," by Isaac Taylor (Humboldt Publishing Company, New York); for the philological theory read "Biographies of Words and the Home of the Aryas," by Max Müller (Longmans, Green & Co., New York). We do not think that much that is trustworthy has been arrived at concerning the primitive seat of the Semites, but a fair résumé of the more recent theories may be found in the late Professor Wright's "Lectures on the Comparative Grammar of the Semitic Languages" (Macmillan & Co., New York). 8. Will not Mrs. Clement's handbooks suit your purpose?

Kindly inform me what tribe and what Board (or Church) it was concerning which Mr. Darwin ridiculed the missionary work of the Board for the tribe, deeming it utterly impossible to convert such brutal savages as that tribe; but he was afterwards so much surprised by the wonderful improvement of the tribe, accomplished in a few years solely through the influence of Christianity, that he was pleased to subscribe for the missionary fund—or something like this. M.

You will find the information you desire in the book entitled "The Great Value and Success of Foreign Missions," published by Baker & Taylor Company, 740 Broadway, New York. The book costs in paper covers 35 cents, in cloth 75 cents. The quotations referred to in your inquiry are there reported, giving the sources of the author's information.

In 2 Cor. ii., 10, Paul expresses his fellowship with the Corinthians in granting forgiveness to a sinner. 1. Is he not the person referred to in 1 Cor. v.? If so, his crime was as much a sin against God as against man, and how could man forgive it? How does this bear on the doctrine taught by the Roman Catholic Church that the priest can forgive sins in God's name? C. S. M.

By referring to verse 6, it appears that it was not the sin, but the punishment, the "forgiveness" of which was in question. A sentence of exclusion had been passed upon the offender, in view of whose penitence it was fit that his punishment should be remitted. This implies that he was regarded as already forgiven by God.

1. Can you put me on the track of something that will give me an idea of the Mozoomdar movement or work in India? 2. Also some work that will give a fair treatment of the beliefs of Spiritualism, critical but impartial. J. M. L.

1. See an article by Mozoomdar on the "Brahmo-Somaj" in the "New World" for December, 1892. 2. A paper of 128 pages by Mr. F.W. H. Myers on "The Subliminal Consciousness," printed in the same number of the Proceedings of the Society for Psychical Research, is the most "critical and impartial" of any that we know. (Published by Kegan Paul, London, at 3*s.* 6*d.*)

Where do we obtain our idea of the omnipresence of God? What is meant by it? and how does it differ from omniscience? C.

Some get it from the Bible, others get it from "the light of nature," by reflection concerning the Power that is behind all phenomena. We find it impressively set forth by a Greek general, Clearchus, in a speech to a Persian satrap recorded by Xenophon. The omnipresence of an intelligent Being involves omniscience. But this is conceived as including all the future as well as all the present and the past.

Please to explain the meaning of the 18th verse of the 13th chapter of Ezekiel. N. G. G.

The Revised Version, together with the marginal note, gives a clearer sense. From the context preceding it appears that these women were prophetesses, probably mere diviners. The text describes their process in divination; they sewed pads upon the joints of the hands and arms, and put veils on the heads, of those who consulted them. By these arts they captivated their dupes, and seemed to "hunt for souls" to lead them astray.

What shall I read for early Unitarianism and Congregationalism, their historical connection, if any, and their relation to the early life of New England? F. D.

The late Dr. A. P. Peabody has treated it well in a lecture which is included in a volume of sixteen lectures on "Unitarianism, its Origin and History." (American Unitarian Association, Boston.)

1. Please tell me something about female Sunday-school superintendents: whether they have ever been tried, and if so, were they successful? 2. Would it be contrary to the principles of the Presbyterian Church to have a female superintendent?

1. We have known them to give good satisfaction in some Congregational churches in New England. 2. So far as we can see, no more so than to have female teachers. But it might be contrary to the principles of some church members.

Our correspondent who lately asked for a list of French stories suitable for young people's reading (and to whom we named the titles of several books) would do well to send to Mr. W. M. Griswold, of Cambridge, Mass., for his "Descriptive List of French Novels." Mr. Griswold's lists are really marvels of industry and intelligent condensation.

If "L. S. G." will send address, we shall be pleased to reply by letter to her questions. We may say here, generally, that the Editors require that all questions for this department should be accompanied by the writer's name and address, which will not, however, be printed.

Can the editor or any reader of The Outlook give the author and remaining verses of the little poem, the first verse of which is nearly as follows:

"Think not alone of what the Lord hath taken,
Thou who of some loved one hath been sore bereft,
But in the moment thou art most forsaken
Think what His love has left."

A. S.

Where can these lines be found, and who is the author?

"He baited his hook with tigers' tails,
He sat on a rock and bobbed for whales."

H. W. M.

"F." asks for the author of the lines beginning:

"Ask God to give thee skill in comfort's art,
That thou mayst consecrated be and set apart
Unto a life of sympathy," etc.

Anna E. Hamilton is the author. M. G.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

An Armenian Delegate

The Church of Armenia, which somewhat resembles the Greek Church, was represented at the Parliament of Religions in Chicago

and its delegate, Professor Minas Tcheraz, M.R.A.S., had some very interesting things to say about its foundation, organization, tribulations, and present sufferings under Turkish oppression.

The first Christian sovereign in the history of Christianity was an Armenian—King Abgarus of Edessa, who was contemporary with Christ. It was to this king that, according to Oriental tradition, Jesus sent his picture on a handkerchief; and this handkerchief is still carefully preserved in the Sistine Chapel in Rome.

After the death of Abgarus (or Apkar) most of the Armenians again relapsed into the old national worship of fire (Zoroastrianism), but during the reign of King Dirtad (Tiridates), and through the preachings of St. Gregory the Illuminator, Christianity became finally the national religion of Armenia. Ever since then the Armenians have had to fight for their faith, through successive centuries, against the Persians, the Arabs, the Tartars, the Turcomans, the Kurds, and others. And yet, in spite of all her vicissitudes, the Church of Armenia still exists and flourishes—simple in ritual and orthodox in dogmas.

Professor Minas Tcheraz, whose portrait we give herewith, is a man of somewhat striking appearance. He is described as having the refinement of an English gentleman and the suavity of an Oriental diplomat. He is the Professor of Eastern Languages in King's College, London, England, and editor of an Anglo-French paper, "Armenia"—a gentleman of culture and learning, an erudite writer, a famous patriot, and a distinguished Orientalist. As a member of the Armenian National Assembly, as Secretary of the Armenian Delegation to the Congress of Berlin, and in various other ways, literary as well as diplomatic, he has constantly rendered invaluable services to his country, for which the Armenians love and honor him.

In a conversation with a reporter, Mr. Tcheraz, speaking of the present condition of affairs in Armenia, dated the troubles back to the resolution he had succeeded in having adopted by the Berlin Congress fifteen years ago, which bound Turkey to stop torturing, murdering, and robbing Christians and Armenians. Mr. Tcheraz declared that Turkey had never fulfilled the pledge. On the contrary, thousands of his people had since been thrown into prison for no cause whatever; thousands of women had been seized and impressed into the harems of Orientals, thousands had been forced to violate the Sabbath by working in the fields without pay, and thousands more had been killed because they protested against such outrages. He denounced the present Sultan as fully as cruel as any of his predecessors, only he was a little more refined in his methods. Professor Tcheraz has had traps laid for him to drag him back to Turkey, so that he might be tortured and finally murdered, because of his battle for the freedom and lives of his people.

—Queen Victoria has presented to the Pitcairn Islanders a fine lifeboat, which will be taken to them from Esquimault, B. C., by the Pacific flag-ship Royal Arthur.

The Brain and Memory

An interesting article in "Cassell's Family Magazine" asks:

What is the brain like, in its capacity of storehouse? and what should we see if we could reduce our stature to infinitesimal proportions and travel along the corridors of the brain? Does it contain galleries of pictures? Is it furnished with shelves and pigeon-holes for the classification and care of records and messages? It is impossible to conceive what kind of apparatus or fittings can at once be suitable for storing up pictures and sounds, and all the varieties of impressions received from all the senses. Nor can we discover any curious machinery, even with the microscope, for the structure of the gray matter is so minute as to defy the power of the lens; and all that we can detect is an agglomeration of minute cells.

A calculation has been made regarding the number of these brain-cells. It is assumed that every thought or perception is a separate lodger in the mind, requiring an apartment of the brain to itself; and the cells are the apartments. We have to provide accommodation for all the incidents of our every-day life, for all we read in the daily papers, for all that our schoolmasters crammed into us, and all that we have learned since. How is this possible in one small skull? Our conception is assisted by photography, which can print the Lord's prayer so small that it requires a powerful microscope to read it. Surely, then, minute portions of the brain may contain a great deal? The cells vary in size from one three-hundredth of an inch in diameter to one three-thousandth; and, this being known, it is not difficult to estimate the entire number of them in the brain. Dr. Hooke, the mathematician, said 3,155,760,000; but according to Maynert's calculation, the number of cerebral cells is only 600,000,000.

Seeing that the doctors differ, let us use the slate and pencil ourselves. The thinking power of the brain is believed to reside in the gray matter of the surface. This is a sheet of cellular nerve substance, which is crumpled into convolutions through being confined within the narrow limits of the skull. If it were spread out flat, it would be found equal to a layer one inch in thickness, and twelve inches long by eleven inches broad—or slightly more—giving a total of 134 cubic inches. If all the cells were one three-hundredth of an inch in diameter, there would be room for 27,000,000 of them in one cubic inch, and, therefore, for 3,618,000,000 in the whole; but since many of the cells are smaller, the total number must be greater. Let us, however, be content with the 3,618,000,000. What is a million? The Bible, Old and New Testaments together, is said to contain about three and a quarter millions of *letters;* we should, therefore, have to pile up 1,113 copies of the Scriptures to get a heap containing as many letters as the brain contains cells. As each cell may accommodate one idea or thought, probably even a smaller storehouse would suffice for the wants of the average human creature. On the other hand, when great thinkers require more accommodation, they may perhaps be able to grow more brain-cells; and Webster did tell a great American scholar that he had to change the size of his hat every few years.

Submarine Photography

Photography under water is now, according to the "Westminster Gazette," an accomplished fact. In France, England, and America, workers in the photographic world have been endeavoring to hit upon a contrivance which would enable them to take instantaneous photographs under water at any depth and in any weather. Photographs had been taken in a brief time under water in calm weather by direct sunlight at depths of six or seven meters, but something more than this was wanted. This want has now been supplied by M. Louis Boutan, of Paris, who has invented a special magnesium lamp. A cask of 200 liters capacity is filled with oxygen gas, and on its upper end is fixed a spirit lamp, which is covered with a bell glass. A vessel containing magnesium in powder is connected with this lamp in such a manner that the metal can be projected across the flame by the action of a rubber ball which serves as bellows. M. Boutan, we believe, has obtained good instantaneous negatives during a violent storm, when no daylight could penetrate the depths. They are lacking as regards background, but this may be remedied when the apparatus has been perfected. We shall look for some interesting developments in the art of submarine photography.

Bismarck on America

Bismarck, in talking about America to a writer in the "Century," said: "The security and strength of your country lie in the fact that the American race is a mixed one—a 'Sammelvolk.' History has never made a great people in any other way. Look at France. It was the invasions from Italy and the North that gave her bone and sinew. Spain was strongest because she sucked in Iberian blood. And England, what made her so great? Not the invasion of Anglo-Saxons only, but the fact that there they joined hands with the Normans.

"A people may be comfortable and prosperous without an influx of foreign blood, but it will cease to be capable of great things whenever that ceases." Continuing, he said: "The Americans, to my mind, have overdone the Columbus worship. The Norwegians were the first discoverers and settlers of America. Columbus was a map and chart maker, and, before setting out on his own voyage, had positive proof of the existence of other continents. And it would have been far better for America and her early history had the settlement continued to be by Norwegians and other hardy tribes from the North. The Spaniards made a bad beginning in America."

Some one suggested that they did less harm to America than the discovery of American gold did to Spain; that the history of Church and State in the days of Philip II., and the subjugation of the Netherlands, showed what a terrible power for evil there had been in the great piles of gold brought over from the New World.

Bismarck touched upon the Church history of many lands with a vigor and in the cold-steel light of the ultra-Protestant spirit of North Germany. First it was Luther and then Cromwell who seemed to be before me. Carlyle once said: "Indeed, he is the nearest approach to a Cromwell that is possible in our degenerate times." Bismarck then poured forth memories of the ultramontane contests, in which Prussia asserted her State rights, and in which the Roman Catholics of Germany were torn between loyalty to country and all-suffering loyalty to Church.

News from Pitcairn

The ship Reaper, which lately arrived at New York, 123 days out from Portland, Ore., reported that on July 25 she touched at Pitcairn Island for fruit and water. The people of that obscure spot in the far Pacific were found to be well and prosperous, and none of them appear to have been anxious to abandon their insular home for the comforts of continental civilization. That is the way, indeed, comments a writer in the "Providence Journal," it has been during the hundred years, more or less, that Pitcairn Island has been known to us. Although it is somewhat out of the ordinary track of shipping, vessels put in to its offing not infrequently, and innumerable opportunities have been offered to the people of the island to leave their narrow acres. But a certain charm seems to have dominated them and held them back whenever this proposition to abandon the island has been made. The only trouble is that it has proved too small for the steadily increasing population. On one occasion it was necessary to remove the entire colony to a broader acreage, but a few families found their way back soon afterward, and their posterity is already sufficiently numerous to make the future maintenance of all concerned a serious matter once more.

The original white settlers on the island, it will be recalled, were members of the mutinous crew of the British ship Bounty, whose commander had turned out to be insufferably harsh and cruel. After divers strange adven-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tures on sea and land, these mutineers settled upon Pitcairn Island in the South Pacific, a stretch of beach and mountain scarcely a league in length, and raised up a sturdy set of native islanders by Tahitian women, a number of whose descendants comprise the present population of the place. In spite of the somewhat unconventional modes of life commonly attributed to mutineers as a lot, these latter-day Pitcairners appear to be as steady-going a community as ever flourished on the shores of Massachusetts Bay in the seventeenth century. They have their religious and educational ideals, and very respectable ones they are said to be; and one of their former dominies wrote a "Pitcairn hymn" for them which is just as full of patriotic ardor and quite as metrical as the "Star-Spangled Banner" or "My Country, 'tis of Thee." They have only a few square miles of territory at their command, but they are rather more than content with their lot in life, and wouldn't exchange it for the gayety of London or the whirl of the big city on Lake Michigan.

There are no theaters on the island, no railways, no electric lights or telephones, no gilded shops or hurrying throngs, but the honest Pitcairners are not given to bewailing the lack of these things. They have enough to eat and to drink, and the occasional vessels which visit them bring them agricultural implements and clothing and books and newspapers. They know nothing of the intense whirl of modern urban life, and they would be only perplexed and disheartened if they should suddenly be set down in the midst of it. Their lives are simple and healthful ones, and they are not troubled with "nerves," nor does insomnia hover at their bedsides like an uncanny ghost. Life in America undoubtedly has its distinct advantages, and its advantages, indeed, over life in Pitcairn Island; but there is something refreshing, nevertheless, in the simplicity and wholesomeness of this infinitesimal colony in the far Pacific, whose existence is peaceful and contented in the midst of all our nineteenth-century hurry and rush.

Bad Usage

Mr. A. H. Noll, in the "Writer," points out some words often misused by writers for the press. He says:

"Apocryphal" is a word of this class. It is applied to statements of doubtful accuracy. The word meant, originally, hidden. It was applied to the origin of certain writings not belonging to the Old Testament canon of Scriptures, and yet appearing with the Old Testament books in the Greek versions. It in no sense means spurious, for the Apocryphal writings are not spurious or intentionally fraudulent. Knowledge of these facts might lead us to use the word in cases analogous to, or suggestive of, the rise of the Apocryphal Scriptures, and to abstain from its use to indicate a suspicious story or a palpable fraud.

The use of "anathema" to imply a curse would seem to be inappropriate. The Greek word exists in two different forms, distinguished by the eta and the epsilon. The one was a thing devoted in honor of God. The other was a later form of the same word applied to something devoted to destruction. The word appears in the New Testament in both forms and with these almost opposite meanings. Common to both is the idea of setting aside for either the acceptance or rejection of God. In early Church history the anathema included scarcely more than this. Its development into a ban connected with ecclesiastical penalties was rapid. With these facts clearly in mind, a writer would be led to discriminate between an appropriate use of the word and an inappropriate use, even in cases when no one would call in question its correctness.

Sometimes we see the words "anathema maranatha" used to imply an emphasized curse. Many excellent writers have fallen into this ludicrous blunder. It is supposed to be a Biblical phrase (1. Cor. xvi., 22). The King James version is not properly punctuated in this case. After "let him be anathema" there should be a full stop. "Maran atha" are two Syriac words, signifying "the Lord is at hand," or "the Lord has come." They have no grammatical connection, in St. Paul's epistle, with the curse preceding them, but are more closely related to the blessing which follows and concludes the epistle.

"Shibboleth" is a favorite word with orators and writers. It meant, originally, both an ear of corn and a stream. It has now a meaning derived from a certain occasion when it was used 3,000 years ago. It was used by a speaker in the United States Senate some days ago. If this gentleman had read the fourth, fifth, and sixth verses of the twelfth chapter of the book of The Judges, he would have used a different word—a word that would have expressed his meaning. The word "Shibboleth" as he used it was utterly meaningless.

While this list might be indefinitely extended, the present purpose is to direct attention to the necessity of a careful study of words adopted from the theological vocabulary for secular use; a study in the interests not more of accuracy than of expressiveness. Of course, it is not necessary that every writer should become a master of the science of theology in order to make a correct use of its terminology. The rules of philology apply to these terms as well as any others, and philology is a science that no writer should hold in utter scorn. Many of the words belonging to this class are found fully treated in Trench's works on words and in other books of that character.

The Instinct of Industry in Animals

A recent and interesting contribution to the sum of popular knowledge of animal instinct is M. Frédéric Houssay's work on "The Industries of Animals," published in the "Contemporary Science Series" by Mr. Walter Scott. It is, says the London "Spectator," an ingenious attempt to bring man and animals into line on the common ground of their provision by industry of the necessities of life. The arts of collecting provisions, storing and preserving food, domesticating and managing flocks, and capturing slaves, are quite as well understood by animals and insects as by man in the earlier stages of his civilization, and show a curious analogy in their development in the case of the more backward among human communities.

Ants of the same species both have and have not learned to keep "cattle." Lespès found a tribe of black ants which had a flock of "cows" which they milked daily. But he also discovered a nest of the same species which had no flocks. These he presented with some of the aphides used by their cow-keeping relations. The ants instantly attacked, killed, and ate them, behaving in exactly the same improvident manner as a tribe of Australian "blackfellows" when presented with a flock of sheep. A little-known and striking instance of foresight and industry exhibited by a bird is that of the Californian woodpecker. Like others of its kind, this bird is an insect-eater. Yet, in view of the approach of winter, it prepares a store of food of a wholly different character, and arranges this with as much care as an epicure might devote to the storage of his wine in a cellar. In the summer the woodpecker lives on ants. For the winter it stores up acorns. To hold each acorn it hollows a small hole in a tree into which the acorn is exactly fitted, and is ready to be split by the strong beak of the climbing woodpecker, though too tightly held to be stolen either by squirrels or other birds. A relation of this woodpecker inhabits the driest parts of Mexico, where during the droughts it must die of starvation unless it made a store. To prevent this it selects the hollow stem of a species of aloe, the bore of which is just large enough to hold a nut. The woodpecker drills holes at intervals in the stem, and fills it from bottom to top with the nuts, the separate holes being apparently made for convenience of access to the column of nuts within. The intelligence which not only constructs a special storehouse, but teaches the woodpecker to lay by only the nuts which will keep, and not the insects which would decay, is perhaps the highest form of bird-reasoning which has yet been observed.

The common ants of Italy—*inopiæ metuens formica senectæ* of the Romans—if not so strangely ingenious as the gardener-ants of the tropics, which prepare a particular soil on which to grow within their nests the fungus on which alone they feed, exhibit what is probably the most complex form of instinctive industry shown by any European animal. They store up oats and various kinds of grain, making hundreds of little rooms as granaries, of about the size of a watch. But grain lying in the ground naturally germinates. How the ants prevent this is not known. Probably by ventilation, as bees ventilate their hives by artificial draught. All that is certain is, that if the ants are removed the grain sprouts. When the ants wish to use the store, they allow the grains to germinate until the chemical change takes place in the material which makes its fermenting juice food suitable for their digestion. They then arrest the process of change by destroying the sprout, and use the stock of glutinous sugar and starch so left as their main food in winter. M. Houssay might have drawn his parallel between human and animal industries still closer if he had referred to the curious partnership which modern observation has made possible between men and bees. By giving the bees a foundation of wax stamped with the shape of the cells, the bee-keeper saves the hive the time and trouble spent in this non-productive labor, and the purpose of the artificial aid so given is at once comprehended and turned to use by the otherwise stereotyped intelligence of the bee.

The other day, in cleaning the Goddess of Liberty which is poised on the highest pinnacle of the Texas State Capitol, says a local paper, it was discovered that a swarm of bees had made their home in the hollow head of the goddess, using the nostrils as an entrance, and had filled it half full of honey. Here, remarks the New York "Tribune," is another proof of the old adage that liberty is sweet.

Every-Day Economy.

One teaspoonful of Cleveland's Superior Baking Powder does better work than a *heaping* teaspoonful of any other. Cleveland's is wholesome, leavens best and leavens most.

The Only Way

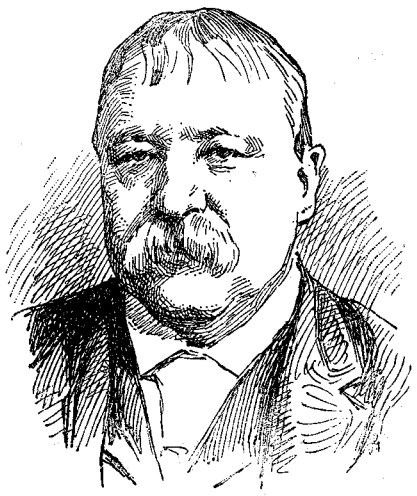
To Cure Catarrh in the head is to remove from the blood the impurities which cause and feed it. This can be done by taking Hood's Sarsaparilla, the great blood purifier, which effectually expels all traces of poison and germs of disease and permanently cures Catarrh.

This is Not Theory, but simple fact, and the success of Hood's Sarsaparilla as a remedy for Catarrh is testified to by many people whom it has cured, not for a time only, but permanently. Remember

Hood's Sarsaparilla Cures

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



My Literary Passions

By William Dean Howells

The literary autobiography of MR. HOWELLS, tracing his literary life from boyhood to the present date, begins in the Christmas issue of THE LADIES' HOME JOURNAL, and will continue throughout 1894. Now on all news-stands. Ten Cents.

Send One Dollar for One Year to
The Curtis Publishing Company, Philadelphia

The Sunday School Times

A high standard of excellence, and an invitingly low price have enabled The Sunday School Times to acquire already a weekly circulation of over 150,000 copies among pastors, superintendents, teachers, and Bible students, of all denominations.

During 1894 the International lessons will be treated each week as follows: "Critical Notes," by Professors Beecher and Riddle; "The Lesson Story," by Dr. Cunningham Geikie of England; practical lesson articles, by Dr. Alexander McLaren of England; "Teaching Points," by Bishop Warren; "Illustrative Applications," by H. Clay Trumbull; "Teaching Hints," by Dr. A. F. Schauffler; "Hints for the Intermediate Teacher," by Faith Latimer; "Hints for the Primary Teacher," by Julia E. Peck; "Oriental Lesson Lights," by Canon Tristram of England; "Question Hints," by Amos R. Wells.

The special features for the new year include a series of articles from eminent scholars on the freshest phases of Biblical research in the East, a series on the missionary field and work, illustrations and maps in the lesson department, and lists of books designed for the Sunday-school library. At the same time, the low club-rate places the paper within the reach of any school. Can you afford to be without it?

SUBSCRIPTION RATES.—**50** cents a year in clubs or five or more to one address; **$1.00** in clubs of two or more to separate addresses. One free copy with every ten paid for in a club of either kind. **$1.50** single copies. To ministers, missionaries, and theological students, **$1.00.** Sample copies free.

JOHN D. WATTLES & CO., 1031 Walnut St., Philadelphia, Pa.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE BOOK-BUYERS' UNION

A DEPARTMENT OF

THE OUTLOOK CO.

is a completely equipped bureau of information for book-buyers, and a trustworthy and convenient purchasing agency, by which time, trouble, and money are saved to its members.

Membership, securing special discounts, Two Dollars per year. Send postal for special offer to Outlook subscribers.

BOOK-BUYERS' UNION, The Outlook Co., 13 Astor Place, New York.

BOOK-BUYERS' GUIDE

WEEKLY LIST OF CHOICE BOOKS

AMERICAN FICTION

Balcony Stories, by Grace King. Illustrated by Sterner, Blum, and others. 12mo, $1.25. *Century Co.*

Summer-night tales of Louisiana life, told with keen womanly insight and refinement.

A Native of Winby and Other Tales, by Sarah Orne Jewett. 16mo, *$1.25. Houghton, Mifflin & Co.*

Mainly stories of old-time New England, vividly pictorial and true to historical fact.

Duffels, by Edward Eggleston. 12mo, $1.25. *Appleton.*

Eleven sketches of elementary character, from widely different types.

The Watchmaker's Wife and Other Stories, by Frank R. Stockton. 12mo, $1.25. *Scribners.*

Quite in the author's drollest and happiest vein.

A Literary Courtship, by Anna Fuller. 12mo, $1.00. *Putnams.*

A stirring tale of life in Colorado.

Tom Sylvester. A novel, by T. R. Sullivan. 12mo, $1.50. *Scribners.*

The story of a New England boy transplanted to Paris.

The above, or any book mentioned in The Outlook, sent to any address, postpaid, on receipt of price. Special discounts to members. Yearly fee, Two Dollars.

BOOK-BUYERS' UNION

THE OUTLOOK CO.

13 Astor Place, - New York

GERMANIA

A monthly magazine for the study of the German Language and Literature, is highly recommended by college professors and the press as "the best effort yet made to assist the student of German, and to interest him in his pursuit." Its BEGINNER'S CORNER furnishes every year a complete and interesting course in German Grammar. $2 a year. Single copies 20 cents. P. O. Box 151, Manchester, N. H.

MUSIC FOR CHRISTMAS

CHRISTMAS SELECTIONS for 1893. Contains new songs and responsive readings. 16 pages. Price 5 cents per single copy by mail.

JESUS THE NAZARENE, by P. F. Campiglio. A fine Christmas Service of Song and Readings for the Sunday-School. Price 5 cents a single copy by mail.

OTHER CHRISTMAS SERVICES

of the same nature are:—"The Gift of God," "Gold, Frankincense and Myrrh," "Christmas Joy Bells," "Noel," "Good Will to Men," "Peace on Earth," and "The Christ of Bethlehem." Price of each, 5 cents per single copy by mail.

SANTA CLAUS MISSION, by Wm. Ross, with additional songs by J. R. Murray. This is a beautiful new cantata that is sure to please the children of the Sunday-School. It is full of bright and pleasing music and is not at all difficult of preparation. Price 30 cents per single copy by mail.

OTHER CHRISTMAS CANTATAS

are "A Jolly Christmas," "One Christmas Eve," "A Christmas Vision," "The New Santa Claus," "Santa Claus & Co.," "Judge Santa Claus," "Catching Kriss Kringle," "Santa Claus' Mistake," "The Waifs' Christmas." Price of each 30 cents per single copy by mail. "Under the Palms" and "The Choicest Gift" are also suitable for Christmas, though not designed especially for the purpose. Price 30 cts. All of the above cantatas are intended for children, but in the fine work entitled "Bethlehem" by Root & Weatherley, adults will find something worthy of their best efforts. Price 50 cents by mail.

A CHRISTMAS BAZAAR, by Mrs. N. Richey and J. R. Murray. This is a new and pleasing entertainment which is neither a cantata or exercise but has the characteristics of both. It is very entertaining and will no doubt meet with much favor. Price 10 cents per single copy.

A CHRISTMAS REVERIE, by W. L. Mason is another entertainment which has met with much success and approval. Price 10 cents per single copy.

THE WONDERFUL STORY, by Mary B. Brooks and G. F. Root gives the principal events of the life of our Lord while on earth, in beautiful verses, Scripture readings and expressive music. Price 20 cents per single copy by mail.

The December number of the **"MUSICAL VISITOR"** will contain anthems for Christmas and will be a very useful number in that direction. Price 15 cents per copy by mail.

Catalogue of Christmas Music furnished free on application.

THE JOHN CHURCH CO.,

CINCINNATI — NEW YORK — CHICAGO.

XMAS MUSIC

Christmas Greeting—Prince of Peace—Infant King—Birthday of our King—Four Christmas services complete with scripture r'd'gs, rec't'ns and carols. Samples of any three 10 cts.; the four 15 cts.

Cantatas:—"Santa Claus, Jr." piano or full orchestra accp't; very fine; 30 cts. postp'd. "Santa Claus' Vision" a juvenile cantata, easy, 30 cts., postp'd. Geo. F. Rosche & Co. 945 W. Madison st. Chicago, Ill.

New Holiday Books

ROMAN AND MEDIEVAL ART.

(JUST PUBLISHED.)

By Prof. WM. H. GOODYEAR. With 150 illustrations. Library Edition. 12mo, cloth, gilt top, $2.00.

Rarely has a more beautifully illustrated volume come from the press. The text is richly illustrated with pictures of famous art treasures, several of which are reproductions of early Christian paintings only recently discovered. This Library Edition is printed upon a heavy coated paper, which enhances to a remarkable degree the artistic value of the pictures.

THE FOUR GEORGES.

By WM. MAKEPEACE THACKERAY. $3.00.

The text is embellished with decorations, portraits, and vignettes of beautiful design by Mr. George Wharton Edwards. Printed in two colors. Large 8vo, richly bound in buff and white vellum, stamped in gold, with *wide margins, flat back, rough edges,* and gilt top.

CALLIAS: An Historical Romance.

By ALFRED J. CHURCH, M.A. 12mo, cloth, illustrated, $1.50.

Callias, undoubtedly the most important of Mr. Church's writings, is printed originally in the United States, direct from the author's manuscript. The novel is intensely interesting; the plot is not subordinated to the *historical and biographical matter.*

ALL HE KNEW. A Story.

By JOHN HABBERTON. 12mo, cloth, $1.00.

THE GOLDEN CALF.

By H. H. BOYESEN. 12mo, cloth, $1.00.

Prof. Boyesen has left his favorite Scandinavian scenes to tell a story of modern American life.

THE UNITED STATES AND FOREIGN POWERS.

By W. E. CURTIS. 12mo, $1.00.

Mr. Curtis, a prominent official of the State Department, has prepared a book which treats in a popular way the relations which have existed and are now maintained between the United States and the principal nations of the world.

***For sale by all booksellers, or sent postpaid on receipt of price by the publishers,*

FLOOD & VINCENT,

The Chautauqua-Century Press, MEADVILLE, PA.

Send for complete catalogue of books.

The Blakeslee Graded Lessons.

USED EVERY SUNDAY BY OVER 150,000 SCHOLARS.

WHAT THEY ARE.—WHAT THEY HAVE DONE.—WHAT THEY PROPOSE TO DO.

Send postal card for circulars and specimen copies to

The Bible Study Publishing Co., 21 Bromfield St., Boston.

SCENES AND SCENERY OF THE HOLY LANDS.

TWO HUNDRED MAGNIFICENT PHOTOGRAVURES representing the most conspicuous Bible Lands and Bible Scenes as they appear to-day, chronologically arranged. Taken during seven years' residence in the Holy Land by the celebrated Oriental artist, **ADRIAN BONFILS.**

(*Prospectuses sent free upon application.*)

CHARLES L. WEBSTER & CO, 67 FIFTH AVENUE, NEW YORK CITY.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

HOUGHTON, MIFFLIN & CO.'S

HOLIDAY BOOKS

The Autocrat of the Break-fast-Table

By Dr. HOLMES. With two Portraits and 60 Illustrations by HOWARD PYLE. A superb gift. 2 vols. Crown 8vo, $5.00; half calf, extra, gilt top, $8.50; half levant, $9.00; full polished calf, $11.00.

N.B. Edition de Luxe. Limited to 250 copies, printed on superfine English paper, bound in full vellum. $12.00 *net.*

Deephaven

By SARAH ORNE JEWETT. *Holiday Edition.* With about 50 Illustrations by C. H. and MARCIA O. WOODBURY. A beautiful volume. Crown 8vo, $2.50.

N.B. Edition de Luxe. Limited to 250 copies, printed on English hand-made paper, with 52 Illustrations on India paper. $5.00 *net.*

The Natural History of Intellect, and Other Papers

A new volume of hitherto uncollected Essays by RALPH WALDO EMERSON. *Riverside Edition.* With an Index to Emerson's Works. 12mo, gilt top, $1.75; *Little Classic Edition,* 18mo, $1.25.

N.B. Large-Paper Edition. Uniform with the Large-Paper Edition of Emerson's Works previously published. $5.00 *net.*

Longfellow's Poetical Works

New *Handy-Volume Edition.* Complete in five volumes, 16mo, with five portraits, and printed from beautiful large type, on opaque paper, bound in a simple but very attractive style, and put up in a cloth box, $6.25; half calf, extra, gilt top, $12.00; full morocco, flexible, in fine leather box, $12.00; full calf, flexible, in leather box, $16.00.

Longfellow's Poetical Works

Complete in an entirely new *Cambridge Edition.* With a Biographical Sketch, Notes, Index to First Lines, a Portrait, and an Engraving of Longfellow's Cambridge Home. Printed from new plates, large type, on opaque paper, attractively bound. Crown 8vo, gilt top, $2.00; half calf, gilt top, $3.50; tree calf, or full levant, $5.50.

Sub-Cœlum: A Sky-Built Human World

By A. P. RUSSELL, author of "A Club of One," etc. $1.25.

"A nineteenth-century Utopia, the well-drawn picture of a perfect human society."—*Boston Watchman.*

A Japanese Interior

By ALICE M. BACON, author of "Japanese Girls and Women." 16mo, $1.25.

"The best picture we have seen of the habits, manners, and whole life of this interesting people."—*New York Observer.*

The Petrie Estate

By HELEN DAWES BROWN, author of "Two College Girls," etc. $1.25.

"We have read every line of this story, and so pure is its tone, so sweet yet withal so very natural are its characters, that one cannot but wish there were more like it."—*Baltimore American.*

Rachel Stanwood

By LUCY GIBBONS MORSE, author of "The Chezzles." $1.25.

"A pretty romance runs side by side with anti-slavery fairs, the Hutchinson concerts, Wendell Phillips's eloquent speeches, and the strong, quiet influence of Lydia Maria Child."—*New York Christian Advocate.*

Sold by all Booksellers. Sent, postpaid, by

HOUGHTON, MIFFLIN & CO., Boston
11 East 17th Street, New York

Rev. Dr. Miller's Books

SILENT TIMES. A book to help in reading the Bible into life. 16mo, cloth, white back, gilt top, $1.00; white and gold, full gilt, $1.25; levant morocco, $2.50

"DEAR DR. MILLER: I have just laid down your volume 'Silent Times,' having read it through during the last few weeks with ever increasing delight. And when one gives us with his pen such peculiar pleasure, it seems proper to return thanks; so, though unknown to you, I feel that I cannot lay aside 'Silent Times' without thanking you with all my heart for the rich spiritual enjoyment which I have received in its perusal."—*Extract from a etter from the late Bishop Stevens.*

MAKING THE MOST OF LIFE. A book to stimulate the reader to earnest and worthy living. 16mo, cloth, white back, gilt top, $1.00; white and gold, full gilt, $1.25; levant morocco, $2.50.

"Rarely have we read a book of more practical value."—*Boston Home Journal.*

"Admirably adapted to the needs of the young, its reading cannot fail to be of benefit in every home."—*Journal of Education.*

THE EVERY DAY OF LIFE. Dedicated to those who want to grow better. 16mo, cloth, white back, gilt top, $1.00; white and gold, full gilt, $1.25; levant morocco, $2.50.

"A strong religious faith—honest and manly in tone—pervades the book."—*The Beacon.*

"A most helpful volume."—*Boston Daily Traveller.*

GLIMPSES THROUGH LIFE'S WINDOWS. Selections from Dr. Miller's writings arranged by Evalena I. Fryer. 18mo, ornamental binding, with portrait, 75 cents.

"Not a page which does not suggest a thought which gives an impulse to a truer, better, richer, holier life."—*Boston Traveller.*

BOOKLETS

GIRLS: FAULTS AND IDEALS. Ornamental white binding, 35 cents.

"Short, sensible, practical, devout, and interesting."—*Congregationalist.*

"We recommend every girl to get a copy, or every mother for her young daughters."—*Advocate and Guardian.*

YOUNG MEN: FAULTS AND IDEALS. Ornamental white binding, 35 cents.

"Thoroughly bright, readable, and suggestive."—*New York Observer.*

"The volume, though small, is one of great value, and should be in the hands of every young man."—*Morning Star.*

THOMAS Y. CROWELL & CO.
NEW YORK AND BOSTON

Sunday-School Papers

AMERICAN MESSENGER (Monthly). Full of practical Christianity and bright articles; an old-time favorite. Single subscription, 25 cts. a year; 5 copies to 1 address, $1; 20 copies, $3.50; 40 copies, $6.

THE CHILD'S PAPER (Monthly). The best of all juvenile periodicals; interesting and well illustrated. Ten or more copies, one year, to one address, 10 cts. per copy. Single copies, 25 cts.

MORNING LIGHT (Monthly). Can be used as a semi-monthly. Wholesome reading, choice cuts; for younger classes. Terms same as "Child's Paper."

APPLES OF GOLD. For infant classes, in weekly parts; beautiful pictures, large type; a chromo picture each quarter. Single copy, 50 cts.; 5 copies, 35 cts. each; 10 or more copies, 25 cts. each.

The above four, to one subscriber, $1 per year.
Samples of periodicals sent free.

AMERICAN TRACT SOCIETY
150 Nassau Street, New York

CHRISTMAS Cantatas Carols Services 1893

THE WISE MEN FROM THE EAST—A new Christmas Cantata. By Dr. W. HOWARD DOANE. Songs, Dialogues, Recitations. Only a few rehearsals needed ..... 30 cents by mail.

OUR SAVIOUR-KING—By the Rev. ROBERT LOWRY. A Splendid Musical Christmas Service, new this season. 16 pages ..... 5 cents by mail.

THE CROWNING DAY—A service with new music for primary classes, by Mrs. WILBUR F. CRAFTS and HUBERT P. MAIN ..... 6 cents by mail.

CHRISTMAS ANNUAL No. 24—Contains a variety of beautiful Carols ..... 4 cents by mail.

RECITATIONS FOR CHRISTMAS TIME No. 4—Choice, fresh, simple ..... 4 cents by mail.

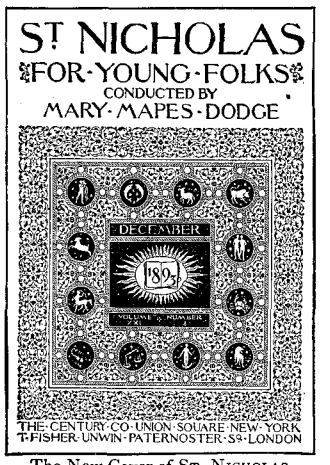
A good line of Octavo Anthems for Choirs.

Send for **Catalogue of Christmas Cantatas,** Etc.

THE BIGLOW & MAIN CO.
215 Wabash Ave., Chicago. 76 East 9th St., New York.

The Christmas St. Nicholas,

now ready, is the most superb issue of a children's magazine ever made. Don't miss it.



The New Cover of ST. NICHOLAS, first used on the Christmas number of 1893.

A beautiful gift-book for 25 cents.

Sold everywhere. A year's subscription costs $3.00, and 1894 will be the greatest year in the history of the magazine. Published by

THE CENTURY CO., 33 E. 17th St., N. Y.

Books Make the Best Presents

Buyers Should Examine

Putnam's Notes on New Books
Holiday Number. Fully illustrated.

Putnam's Books for Young People
Holiday Catalogue. Fully illustrated.

Putnam's Stories of the Nations
SERIES. Descriptive Prospectus. Fully illustrated

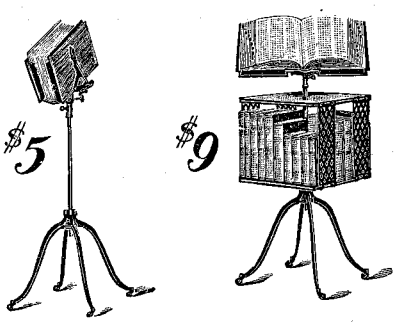
Putnam's Heroes of the Nations
SERIES. Descriptive Prospectus. Fully illustrated.

Putnam's Knickerbocker Nuggets
Descriptive Prospectus.

Putnam's Literary Gems
Descriptive Prospectus.

Any one of above sent on receipt of stamp.

G. P. PUTNAM'S SONS
27 W. 23d St., New York



Dictionary-Holder—better than you can imagine. If not, send it back. We pay express both ways. Other similar things. Illustrated catalogue.
LAMBIE COMPANY, 25 Bond Street, New York.

FISCHER PIANOS. ESTD 1840.

Grand, Upright and Square.
Moderate Prices.
TO RENT, INSTALMENTS, AND EXCHANGED.
5th Ave., cor. 16th St., N.Y.

DOUBLE Breech-Loader $6.00. RIFLES $2.00 WATCHES

GUNS

BICYCLES $15
All kinds cheaper than elsewhere. Before you buy, send stamp for catalogue to POWELL & CLEMENT CO. 166 Main St., Cincinnati, O.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Recreation Department The Outlook

Suggestions for planning a Vacation or a Trip anywhere in the world; printed information concerning any Transportation Line in the world, any Hotel in the world, any Pleasure or Health Resort in the world, or any Tour to any part of the world, will be sent on request, without charge, by the Recreation Department, The Outlook, Clinton Hall, Astor Place, New York.

Sixty Years of Progress

The New York Central and Hudson River Railroad has issued a little placard that has interest. It depicts the first engine run on that line in 1831, and the best-known one run on the line this year. The maximum speed of the engine threescore years ago was fifteen miles per hour; that of the great engine now run is over one hundred miles an hour.

It is an object-lesson in the evolution of the locomotive, is this neat little advertisement of the American railroad.—*Newcastle* (England) *Daily Chronicle.*

Improved Service to Cincinnati and St. Louis

The Baltimore and Ohio Southwestern Limited, leaving New York 9 A.M., and the fast Express leaving at 7:30 P.M. for Cincinnati and St. Louis, are now equipped with a complete dining-car service, built expressly for these trains by the Pullman Company. Pullman dining-cars are also attached to Royal Blue Line trains leaving New York 9 and 11:30 A.M. and 5 P.M. for Baltimore and Washington.

The New York Central affords the fastest and most complete through train service of any railroad in America.

TOURS

Southern California

Select January Party, under the experienced leadership of **Rev. W. N. ACKLEY.**
FIRST-CLASS. MODERATE PRICE.
Address: Warren, R. I.

FOR THE WINTER GO TO
BERMUDA
48 hours by elegant Steamships weekly.
FOR WINTER TOURS GO TO THE
WEST INDIES
28-day trip. 15 days in the Tropics. $4 a day for transportation, meals, and stateroom. Quebec Steamship Co.
A. E. Outerbridge & Co., Agts., **39** Broadway, N.Y., or **Thos. Cook & Sons**, Agents, **261** Broadway, N.Y.

MEDITERRANEAN
EXPRESS LINE
Magnificent Twin-screw Steamers of 13-16,000 H.P. Regular service beginning Nov. 4 from New York direct to **ALGIERS, NAPLES,** and **GENOA.** Also from New York via Algiers and Naples to **ALEXANDRIA,** Egypt.
Grand ORIENT EXCURSION
per Fuerst Bismarck, from New York, Feb. 1, '94.
Steamers hold the record for fastest time between New York and the European Continent.
Sailings and Price-list, Illustrated Pamphlet, and Travelers' Guide sent free to any address.
HAMBURG-AMERICAN PACKET CO.
37 Broadway, New York. | 125 La Salle St., Chicago.

FOREIGN HOTELS

HAMILTON HOTEL
HAMILTON, BERMUDA
J. R. MEAD, Manager
Cable address: Hotel, Bermuda.

BERMUDA
THE IDEAL WINTER RESORT.
THE PRINCESS HOTEL
This new and commodious hotel will open Dec. 10th. For terms, circulars, etc., address
N. S. HOWE, Hamilton, Bermuda, or
A. E. OUTERBRIDGE & CO., **39** Broadway, N. Y.

RESORTS

California

LOS ANGELES: The Hollenbeck
Illustrated book describing Southern California sent on request by A. C. BILICKE & CO.

THE PAINTER **PASADENA, CAL.**
Elevation, 1,000 feet above the sea. Thirty miles from the Coast. Magnificent view of Pasadena, the San Gabriel Valley, and the Sierra Madre Mountains. Fine drives. Pure mountain water. Sanitary conditions perfect. Table fully up to the standard. Elevator. Hot-water heating. A home to spend a winter in a mild climate, amid sunshine, fruit, and flowers. Street-cars pass the door. Address M. D. PAINTER.

Hotel Pleasanton
SAN FRANCISCO, CAL.
The largest, best appointed, and most liberally managed Family and Tourists' Hotel in San Francisco. American Plan only. Rates, $3.00 and upwards per day.
CAMPBELL T. HEDGE, Proprietor.

Hotel Terracina
REDLANDS, CAL.
In the beautiful San Bernardino Valley. Magnificent scenery. A wonderful combination of Roses, Lillies, Orange-blossoms, and snow-capped Mountains.
Wm. M. Tisdale, Mgr. Campbell T. Hedge, Prop.

Baxter Terrace
Excellent accommodations for families desiring home comforts.
Baxter Terrace is situated on high ground, five blocks from the Arlington Hotel, on the car line. The appointments are first-class in every respect. Attractive grounds. Table unexceptionable. Best sanitary plumbing. Mail delivered twice daily. Local and long-distance telephone.
References exchanged. Address
Miss K. G. COIT, Lessee,
Baxter Terrace, 1501 Bath Street, Santa Barbara, Cal.

Colorado

COLORADO SPRINGS, Colo.: The Antlers
Illustrated book, describing Colorado Springs, sent on request by E. BARNETT, Proprietor.

Connecticut

MISS SARA P. TINGLEY
who has had several years' experience in the care and training of young children, at home and in the Kindergarten, will receive into her home at
Maple Farm, Windham, Conn.
a limited number of children from 3 to 6 years of age, and will take children whose parents may wish to travel.

District of Columbia

THE ARDMORE Thirteenth St., bet. E and F, N. W., Washington, D.C. Family hotel; central location; convenient to cars and places of interest; no liquors. Terms, $1.50 to $2.50 per day. T. M. HALL.

Florida

BEST BARGAINS EVER GIVEN
in Orange Groves, Houses, City Lots and Unimproved Land. Call on or address H. A. DE LAND,
DeLand, Florida.

LAKE HESTER HOUSE, Emporia, Florida—Beautiful home among large orange groves. Unrivaled hunting and fishing. Perfect cuisine. $8 to $15 per week. Correspondence solicited. M. E. CURRELL.

FLORIDA—A small, homelike hotel, on a lovely shore; excellent table; fine boating, fishing, and shooting; orange groves. Send for circular.
BAY VIEW HOUSE, Hawks Park, Fla.

Georgia

THOMASVILLE, GA.
Piney Woods Hotel
SEASON OPENS DEC. 16, 1893
M. A. BOWER, Proprietor.
For particulars, rates, etc., address
WM. E. DAVIES, Manager, Thomasville, Ga., or
Fred H. Schofield, Windsor Hotel, N. Y. City.

Massachusetts

Dr. Allan Mott Ring
Receives at his **Sanatorium, Arlington Heights, Mass.,** eight miles from Boston, a limited number of selected cases of NERVOUS DISEASE in both sexes, as well as convalescents, and persons requiring Rest from Overwork or other causes. Descriptive circular sent on application.

New Jersey

"THE PINES"
FINE WINTER CLIMATE **HOTEL** IN A FOREST OF PINES
BARNEGAT PARK, N. J.
Finely appointed. 2 miles from the sea. 2½ hours from New York and Philadelphia by Pennsylvania Railroad and Central Railroad of New Jersey. Write for illustrated pamphlet.

The BRENTFORD
Cor. Madison Ave. and Sixth St., **LAKEWOOD, N. J.**
October to June. Address Miss A. M. MYERS.

THE BUCKINGHAM Opposite **Laurel House**
LAKEWOOD, NEW JERSEY
First-class; rates moderate; circulars.

THE CLIFTON
N. W. Corner Clifton Avenue and Fourth Street,
MISS A. E. ODGERS. **LAKEWOOD, N. J.**

LAKEWOOD, N. J.—Forest Lodge, 2d St., near Madison Av., has the modern improvements; rooms are large and handsomely furnished; superior table and accommodations. For circulars address THOS. NOBLE.

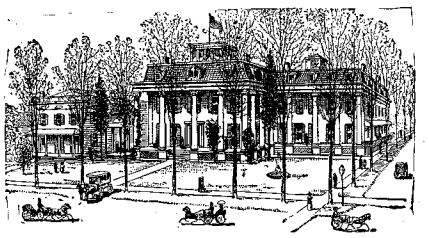
LAKEWOOD, N. J. **HARRIS COTTAGE**
One block east of "The Lakewood." Open fireplaces, sun parlor, electrical treatment, massage. Mrs. E. HARRIS.

THE LENOX
LAKEWOOD, N. J.—This new Hotel has every modern improvement. Address D. H. PAUL.

THE PARK VIEW
LAKEWOOD, N. J. | CHAS. W. WOODLAND, Prop.

HEALTH RESORT
BAKER HOUSE, Vineland, N. J.
Pure air, pure water, no malaria. Open year round. Terms $2 per day, $7 to $10 per week.
S. R. FOWLER, Prop.

New York



THE AVON SULPHUR BATHS
THE SANITARIUM, AVON, LIVINGSTON CO., N. Y.
OPEN ALL THE YEAR
New Building, Modern Improvements and appliances. Steam heat, Elevator, Medical and Surgical treatment, Competent Nurses, Variety of Baths. The Avon water is specially efficacious in the cure of Rheumatism, Sciatica, Malaria, and Skin diseases (especially Eczema). For terms and circulars, address ALLEN & CARSON.

Dr. Strong's Sanitarium
Saratoga Springs, N. Y.
A popular resort for health, change, rest, or recreation all the year. Elevator, electric bells, steam, open fireplaces, sun-parlor and promenade on the roof. Suites of rooms with baths. Dry, tonic air. Massage, Electricity, all baths and all remedial appliances. Saratoga waters and winter sports. New Turkish and Russian baths. Send for illustrated circular.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

New York

The Jackson Sanatorium

DANSVILLE, NEW YORK

(ESTABLISHED IN 1858.)

Elevated location, 1,200 ft. above sea-level, overlooking the beautiful Genesee Valley.

Personal Care of experienced Physicians. All valuable forms of treatment. Provision for rest, recreation, and amusement.

Elegant **fire-proof** main building and twelve cottages. Asphalt Roof promenade. Steam heat, open fires, electric bells, safety elevator, telegraph, telephone. Cuisine under supervision of Mrs. Emma P. Ewing, of Chautauqua Cooking School.

On line D., L. & W. R. R., between New York and Buffalo. Open all the year. For illustrated circular, etc., address J. ARTHUR JACKSON, Sec'y.

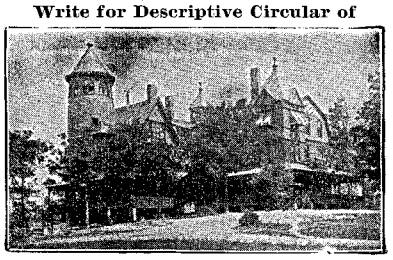
North Carolina

ASHEVILLE, N. C.—Board, at a pleasant house, centrally located. Large, sunny rooms; attractive grounds. Northern management.
Mrs. H. N. LOWELL, 77 Charlotte Street.

ASHEVILLE, N. C.—Castle Rest. House pleasantly situated; high elevation. Complete sanitary condition. Best of references given. Moderate rates.
Mrs. SCHIRRMEISTER, No. 24 Grove St.

ARE YOU GOING SOUTH?

Write for Descriptive Circular of



Oakland Heights Hotel

ASHEVILLE N. C.

Location, appointments, and climate perfect. HEALTH RECREATION REST

THE SWANNANOA ASHEVILLE N. C.
Strictly good, medium-priced, all-the-year family hotel.
R. R. RAWLS.

Pennsylvania

WALTER'S SANITARIUM

Walter's Park, Wernersville, Pa.

A DELIGHTFUL WINTER RESORT IN SOUTHERN PENNA.
ADDRESS AS ABOVE.

South Carolina

For Rent, Furnished, in Aiken, S. C.
Mrs. Schaub's Cottage, known as The Bellevue. For further information address Mrs. E. SCHAUB, Aiken, S.C.

Miss SEDGWICK'S COTTAGE
Private Board
St. Thaddeus Square, Aiken, S. C.

TO RENT SUNNY CLIFF AIKEN, S. C.
Mrs. Lawton would be pleased to communicate with any one desiring a private house in Aiken. Board furnished if desired

WEST VIEW AIKEN, S. C.
Private Board. Accommodates 30. Near Highland Park Hotel.

WINTER BOARDERS received in Southern family. Climate highly recommended by Dr. Willard Parker. References: Proprietor of Hobkirk Inn and Rev. James Stoney, Grace Church, Camden, S. C.
W. A. ANCRUM, Camden, S. C.

HOBKIRK INN, Camden, S. C.—Now open est. 1882; 23 hours from N. Y.; Northern management; sunny rooms; open pitch-pine fires; mild, dry climate; sandy soil; circulars; references.
F. W. ELDREDGE, Prop.

UFTON COURT, Camden, S. C.—Old-fashioned Southern home, beautifully situated, half a mile from depot, post-office, etc. Charming walks and drives. No malaria. Sandy soil and pines. For terms, Northern references, and printed matter address
Mrs ROGER GRISWOLD PERKINS.

WINTER TOURS

To Bermuda, California, the Sandwich Islands, Genoa and other Mediterranean ports, the Holy Land, the Nassaus, West Indies, Mexico, or anywhere else. Full, impartial information is given to Outlook readers who apply in regard to tours or trips to any of the above points.
Address RECREATION DEPARTMENT,
THE OUTLOOK, New York.

Winter Sanatorium at
LAKEWOOD,
NEW JERSEY.
Open to June. Address H. J. Cate, M.D.

AN IDEAL HOME

Perfect appointments; beautifully furnished; scientifically conducted.
An even summer temperature the year round.

IF YOU ARE SEEKING HEALTH

You can find it, as well as pleasure, at

TWO MINERAL WATERS.

ALMA SANITARIUM

ALMA, MICH.

Write for Illustrated Pamphlet.

AIKEN, SOUTH CAROLINA

WINTER RESORT for HEALTH and PLEASURE. Driest Climate in the United States, except points of great altitude in the Rocky Mountains.

HIGHLAND PARK HOTEL

FIRST-CLASS IN EVERY RESPECT

Electric Lights, Elevator. Pure Spring Water. Perfect Drainage. Pure Milk from our own Dairy. Unexcelled Cuisine. Billiard Room, Ladies' Billiard Room, Bowling Alley, Tennis Courts, etc. Good Livery. Hotel grounds embrace 350 acres Pine Forest. **Now Open.** For circular and terms address **B. P. CHATFIELD, Proprietor.**

South Carolina

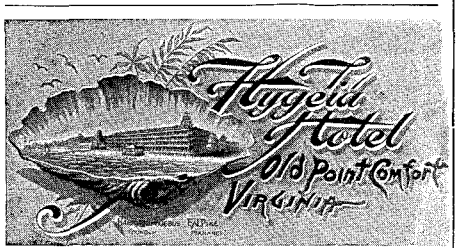
CHARLESTON HOTEL
CHARLESTON, S. C. E. H. JACKSON, Prop.
Rates, $3 and $4 per day. Rooms with baths extra.

PINE FOREST INN

WINTER RESORT
Summerville, South Carolina
OPENS NOVEMBER 15, 1893
HARVEY S. DENISON, Manager

A new substantial and elegant property AMIDST THE PINES, unlimited attractions, 22 miles from CHARLESTON, frequent trains.
New York office, Murray Hill Hotel.
Chicago office, Hotel Richelieu.

Virginia



Absolutely free from malaria and unsurpassed for healthfulness generally, with air heavily charged with ozone—nature's greatest boon to the invalid—with scenic attractions, marine and landscape, unrivaled, Old Point Comfort is the winter resort par excellence of the Atlantic Coast, while its world-famous Hygeia Hotel, with its improved and perfect sanitary arrangements, the unquestioned purity of its drinking-water, unsurpassed cuisine, embracing every delicacy of land and sea foods, its refined clientele added to the charm of resident military life, its abundant musical features and dancing, constitute a variety of attractions seldom offered at any resort. F. N. PIKE, Manager.

TRAVEL

Perfect road-bed, four tracks, fine cars, elegant service, quick time, and Grand Central Station—all by the New York Central; the best line between New York or Boston and Cleveland, Detroit, Cincinnati, St. Louis, and Chicago.

For a copy of one of the "Four-Track Series" send two 2-cent stamps to George H. Daniels, General Passenger Agent, Grand Central Station, New York.

GRANULA

A most nutritious and digestible food. Specially adapted to the needs of invalids and children. Trial box, postpaid, 30c. Pamphlet free. **GRANULA CO.,** Dansville, N.Y.

SUBSCRIBERS' WANTS

Want advertisements of thirty words or less will be published under this heading at one dollar a week. Four cents a week is charged for each word in excess of thirty.

WANTED FOR ADOPTION—A little girl three or four years of age, with dark hair and eyes; a child of educated parents. A refined Christian home and thorough education offered. Address Rev. Dr. RAINSFORD, "Adoption," Parish House, St. George's, Stuyvesant Square, New York City.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Financial

The Government debt statement issued for November shows a decrease in the cash balance in the Treasury for the month of about $6,500,000, which represents the excess of expenditures over receipts for the time named. The cash balance, including both gold and currency, is now about $96,500,000. For the first five months of the fiscal year the deficit has reached $34,000,000; a continuation of decline on the same scale would leave a total deficit at the end of the year to next June of fully $80,000,000. The continued increase in the enormous surplus reserve of the city banks sufficiently accounts for the absolute drug of money in the call loan market, and rates are fairly down to 1 per cent., with rates for time money from 3 per cent. to 5 per cent., according to the time.

Money here is really more plentiful than in London, so far as day-to-day money is concerned, and the result is noticeable in the fact that, while the balance of trade is heavily in our favor, sterling exchange is above the point of gold imports, due partly to the higher money rates in Berlin, Paris, and even in London, as we have said. Until trade revives here and money now glutting the central markets comes into use, we cannot expect that Europe will send gold. The state of our foreign merchandise exchanges is sufficiently clear in the figures given for October, which exhibit an excess of exports over imports of $36,000,000, against only about $15,000,000 excess in October, 1892. From July to October, inclusive, our exports of merchandise amount to over $302,000,000, against $275,000,000, about, for the corresponding months last year. The month of November will show an equally favorable condition, relatively. It is, therefore, a mistake to suppose that our foreign trade, so far as our output of merchandise is concerned, is on the decline; on the contrary, it is very flourishing, although prices for our products are low; but, considering the fact that this is due to an absence of speculation in cereals and cotton, we can hardly call it a misfortune. Prices will right themselves in a little time; we must remember that low prices for our products are on a parity with the low prices ruling for everything at the present time, which condition is due to the recent money disorder, and the agitation ending in the repeal of the silver-purchasing clause.

It may be of interest to our readers to know the exact standing of the banks of New York City on November 24 of this year as compared with November 26, 1892. The changes are as follows:

	Increase, 1893.
Loans	$63,000,000
Specie	21,000,000
Circulation	8,000,000
Net deposits	23,000,000
Legal tender holdings	48,000,000
Legal tender reserve	70,000,000
Legal tender surplus	64,000,000

We have given round number figures above.

A very important feature is now being revealed in relation to railway earnings as the October reports of net revenues are published, and that is, the remarkable saving which managers are making in expense accounts; as an instance, the St. Paul road exhibits an increase in gross receipts of about $220,000, while the net exhibit is an increase of $397,000. The returns for October in the Burlington and Quincy system are after the same order, though not so marked. But the most astonishing result in this direction is found in Atchison's returns for the same month; in the face of a gross decrease of $239,000 for the month there is an actual increase, net, of $115,885. The "Big Four" road shows relatively about as favorable a result; in fact, this radical curtailment is the one element that promises to change very largely the unfavorable conditions feared in the shrinkage of railway earnings this coming winter, and it is made possible and reasonable, without any great straining, because during good times all the leading railways spent large sums of money out of earnings in putting their lines in prime order physically, which makes economy now the very proper and natural thing.

The Tariff Committee's new schedule, published early in the week, embraced more radical changes than had been anticipated, and, therefore, had a depressing effect. This effect was especially severe on all of the Industrial stocks in the market; indeed, it was only in these shares that we find adverse results. The Sugar Refining stock declined some fifteen per cent.; Lead, about five; while the railway list, after a moderate recession, reversed the movement, and in the latter part of the week recovered more than the decline. We spoke of the bond list last week; the upward tendency in this branch of the market continued, and the buying, at the close, was more confident than at any time this season, covering several classes of bonds. All the markets seem to be expanding. The foreign demand for certain stocks developed into large proportions at the close. The bank statement is as follows:

Loans, increase	$4,288,400
Specie, increase	3,375,200
Legal tenders, increase	4,894,900
Deposits, increase	12,033,900
Reserve, increase	5,201,725

This gives the banks a surplus reserve of over $76,000,000.

WALL STREET.

Horace Greeley on Proof-Reading

In the latest batch of published letters of Horace Greeley, there is one addressed to a young man who aspired to the position of a proof-reader on the "Tribune." Here is Mr. Greeley's appreciative tribute to the occupation of a proof-reader, in reply to the application:

"As to proof-reading, I think a first-rate proof-reader could always find a place in our concern within a month. But the place requires far more than you can learn; it requires an universal knowledge of facts, names, and spelling. Do you happen to know, off-hand, that Stephens of Georgia spells his name with a ph, and Stevens of Michigan with a v in the middle? Do you know that Eliot of Massachusetts has but one l in his name, while Elliot from Kentucky has two? Do you know the politics and prejudices of Oliver of Missouri and Oliver of New York, respectively, so well that when your proof says 'Mr. Oliver' said so and so in the House, you know whether to insert 'of Mo.' or 'of N. Y.' after his name? Would you choose to strike out 'of Mo.' and put in 'of N. Y.,' if you perceived the speech taking a particular direction respecting slavery, which shows that it must be wrongly attributed in the telegraphic dispatch? My friend, if you are indeed qualified for a first-rate proof-reader, or can easily make yourself so, you need never fear. But don't fancy the talent and knowledge required for a mere Secretary of State, President, or any such trust will be sufficient."

No Temptation

The story is told that a popular English Nonconformist minister was staying with a family in Glasgow while on a visit to that city, whither he had gone on a deputation from the Wesleyan Missionary Society.

At dessert, when invited to take some fine fruit which he declined, he mentioned to the family a curious circumstance concerning himself—he had never in his life tasted an apple, pear, grape, or any other kind of green fruit.

This fact caused considerable amazement to most of the family, but a cousin who was present—a cautious Scotchman of a most practical turn of mind—listened to the statement with great unconcern, and when the various exclamations which it had aroused subsided, he remarked, dryly:

"It's a great peety ye hadna been in Paradise, and there micht na hae been ony fa'."

FINANCIAL

AMERICAN FIRE
INSURANCE COMPANY

Office, Company's Building,
308 & 310 Walnut St.,
Philadelphia

School Bonds

$ have long been known to careful people, as among the safest investments. We sell them netting 5% to 6%.

Write us for further information.

The Provident Trust Co
45 Milk St., Boston, Mass.
Please mention The Outlook

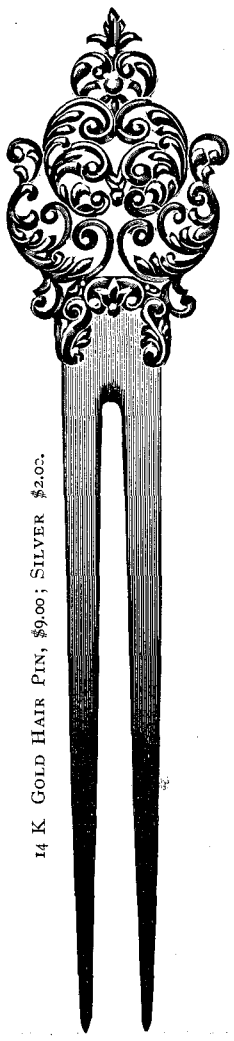
Hawaii
May never be Annexed to the United States,
but it is certain that thousands of men every year are annexed to the
Massachusetts Benefit Life Association
The Largest and Strongest Natural-Premium Insurance Co. of New England.
$1,000,000 CASH SURPLUS.
The NEW POLICY of the Massachusetts Benefit Life Association has no superior. It gives Cash Dividends, Cash Surrender Values, Paid-Up Insurance, and other desirable options.
All for 60 per cent. of usual rates.
Splendid Openings for Energetic Men to Act as Special, General and State Agents.
GEO. A. LITCHFIELD, Pres. 53 State St., Boston.

HOME Savings and Loan ASSOCIATION of MINNEAPOLIS
Paid-in Capital, $1,000,000
I offer a variety of safe investments guaranteed by this Association. City Mortgages, Coupon Certificates, and Collateral Trust Gold Bonds. The latter secured by a special deposit with a trust company of First Mortgages on City Real Estate, at the rate of 160 per cent. of Mortgages for every bond issued.
Interest from six to eight per cent.
For pamphlet address H.F. NEWHALL Manager Eastern Office
535 Drexel Building, PHILADELPHIA, PA.
Persons who have made unsatisfactory investments in Minneapolis or St. Paul are invited to correspond with me. Perhaps I can be of service.

COLLECTIONS.
Western Mortgages.
Holders of western mortgages obtained through defunct companies are finding
The Atlas Land and Investment Co., of Lawrence, Kansas,
the best and cheapest agency for collecting interest and principal, foreclosing defaulted mortgages, looking up back taxes, renting and selling land. The Atlas Co. has rendered valuable service to many hundred investors at a minimum expense. We have a few choice, safe loans where we personally know both security and borrowers. Correspondence solicited. L. H. PERKINS, President.

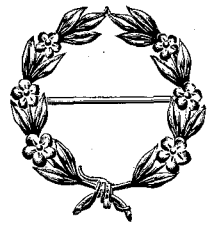
10% Annual cash dividends past 3 years, pure Building Association no speculative features. Small and large deposits received. Particulars free.
PROVIDENT SAVING ASS'N, Indianapolis, Ind.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



14 K Gold Hair Pin, $9.00; Silver $2.00.

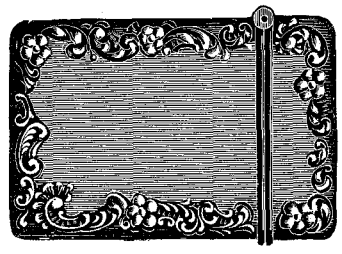
Santa Claus Spoon.
Coffee, plain, $1.50. Tea, plain, $2.50.
" gold bowl, 1.75. " gold bowl, 3.00.



14 K. Gold Brooch.
Roman Gold, $5.00;
Silver, $2.00.

Silver
Tie Clasp, 75c.

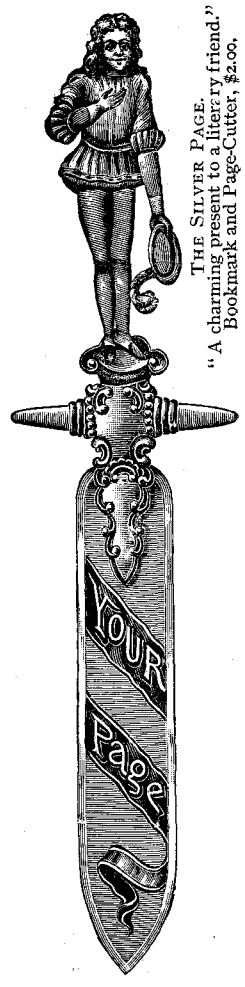
Silver Knife, 2 blades, best steel, $2.00.



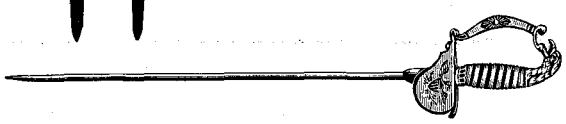
Silver Stamp-Box, $1.50.

Silver Pencil, 3¼ inches long when open, $1.00.

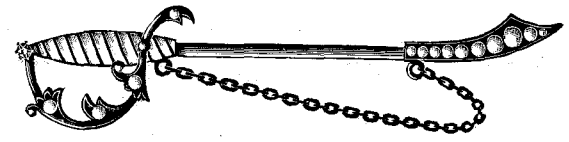
Tennyson New-Year Spoon.
Prices same as Santa Claus Spoon.



The Silver Page.
"A charming present to a literary friend."
Bookmark and Page-Cutter, $2.00.



Scarf Pin, exquisitely enameled, 14 K. Gold, $3.00; Silver, $1.00.



Sword Brooch. 15 pearls, 1 diamond, $10.00.

Novelties in Silver and Gold for Holiday Gifts

XMAS ORDERS SHOULD BE SENT AT ONCE

We have selected from our fall price-list these designs as suggestions for Holiday Gifts. The book is full of similar novelties, and because our standing of half a century is so well known, you can order by mail with the same confidence a $1,000 brooch, a watch, a tea set, or the less expensive articles illustrated. Goods ordered may be returned if not perfectly satisfactory, and the payment will be refunded. SEND FOR PRICE-LIST.

J. H. JOHNSTON & CO., 17 Union Square, N.Y.

We send articles by express unless registry, 10 cents, accompanies order.

Convenience Is Always Attractive

To have your Writing Paper made up in neat, strong **Tablets, with Blotter Cover,** is a convenience which has only been available these latter days.

Blair's Writing Tablets

Are convenient in size and style. They comprise **200 varieties** of fine paper. The quantity we make has reduced the price to a **seeming absurdity.**

CLIMAX (5¼x8) 25 cts.
PARAGON 5¾x9) 35 cts.
GOOD LUCK (8x10¼) 50 cts.

Send 6 cents for Sample Book No. 8 of fine papers, or **better** send 25 cents for Climax Tablet and samples included, **free.**

J. C. BLAIR CO., Mfg. Stationers,
HUNTINGDON, PA.

Brass Bedsteads

Bedsteads and Cribs in Brass, Silver, and Iron. Brass Furniture, Etc.
Curtain Poles, Rings, Etc.
Brass Bedsteads and Bedding a Specialty.

THE GOULD-MERSEREAU CO.

Successors to
The Robt. S. Gould Co. and W. T. Mersereau Co.,
261 & 263 Canal St., New York
200 Feet East of Broadway.

PRINTING OFFICE

Large font of Type (over 4 A) with Figures, Holder, Ink, Pad, Tweezers, Postpaid, **15c**
INGERSOLL & BRO., 65 CORTLAND ST., N. Y. City

1,000,000

young mothers need

Babyhood

The highest authority on the care of children, dealing with food, dress, instruction, etc. One hundred physicians write for it. "It will save the child an illness, the mother many a sleepless night."

"Worth its weight in gold."—Boston Transcript.

$1.00 a Year

Babyhood Publishing Co., New York.

PAINT YOUR ROOFS WITH DIXON'S SILICA GRAPHITE PAINT

Water will run from it pure and clean. It covers double the surface of any other paint, and will *last four or five times longer.* Equally useful for any iron work. Send for circulars. Jos. Dixon Crucible Co., Jersey City, N. J.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Bits of Fun

In an Autograph Book—"Be consistent. Never accept advice. Not even this."—*Fliegende Blaetter.*

A woman always hopes for the best. Especially is this so when it is a sealskin sacque she is looking for.—*Yonkers Statesman.*

City Sportsman—Have you seen anything worth shooting at around here? Farmer—Well, no; not till you came.—*Tit-Bits.*

Star Boarder—Here is another fly that has met a watery grave. Landlady—Where is it? Star Boarder—In this pitcher of milk.—*Puck.*

His Downfall.—Isenheimer—So your son Isaac has turned poet since his failure? Goldsberger—Yes, py shimny! He's gone from bad to verse.—*Town Topics.*

The Sexes.—When a family has quail for dinner, the woman wants company, so the neighbors will know it, but the man wants to be alone.—*Atchison Globe.*

She (from the Hub)—Cremation has become quite a fad in Boston. He—That is very interesting. What degree of heat is required to thaw out a Bostonian?—*Life.*

Little Boy (with toy camera)—Call that a cow you are drawing? It doesn't look like a cow. Little Girl (from Boston)—This isn't photography. It's Art.—*Puck.*

"It's wonderful," remarked the editor, "how proud a man acts when he is going to have his picture published, and how humble he is after it has happened."—*Washington Star.*

The Brilliant Jones (who likes an appreciative audience) to his hostess—Oh, there! It's no use! I give it up! Conversation's impossible when people will talk.—*Punch.*

"What can you tell me about Tyre?" asked the teacher of the Sunday-school class. "Mine's a pneumatic," piped a small boy who owned a bicycle, and the teacher collapsed.—*Detroit Free Press.*

Tom Keyes—Have you given up the idea of taking singing lessons? Carrie D'Alto—Yes. I found it would take me three years to learn to sing as well as I thought I sang already.—*Life's Calendar.*

Visitor (after introduction)—Ah! you are the famous Dr. T. I have heard so much about. Are you still in active practice, doctor? The Rev. Dr. T.—Oh, *no*; it is my brother who practices. I preach.—*Boston Post.*

"Dear father," wrote James from his college, "if you don't let me have more money the boys will think me stingy and miserly." "Dear son," replied his parent, "they will then, perhaps, call you a close student."—*Chicago Record.*

Daniel Webster liked to make remarks of a character intended to puzzle simple minds. Stopping to dinner one day at a country inn, on his way to Marshfield, he was asked by the hostess if he usually had a good appetite. "Madam," answered Webster, "I sometimes eat more than I do at other times, but never less."—*Argonaut.*

A Protest from Conan Doyle

Dr. A. Conan Doyle writes as follows to the editors of the New York "Critic:"

I have seen reviews in American papers of a collection of stories under my name, entitled "My Friend the Murderer." Would you have the goodness to allow me to state in your columns that the book is published without any sanction of mine, and that the tales in it were written many years ago, and were meant to have the ephemeral life that they deserve? It is a matter of very little interest to any one else, no doubt, but it is slightly annoying to an author when work which he has deliberately suppressed is resuscitated against his wish.

A. Conan Doyle.

Reform Club, London, 13 Nov., 1893.

About People

—Five residents of the City of Mexico have established their claims as descendants of Montezuma, and will be hereafter paid annual pensions by the Mexican Government.

—The youngest child of a Revolutionary soldier is supposed to be ex-Judge Jeremiah Smith, an instructor in the Harvard Law School. He is fifty-six years old. His father was Judge Jeremiah Smith, of New Hampshire, who was one of the most prominent figures in the early history of that State, and who entered the Revolutionary army at the age of seventeen. His son was born when he was seventy-eight years old.

—Some interesting reminiscences of Emin Pasha have been made public by Dr. Franz Stuhlmann, who was one of the explorer's most intimate friends. Emin, he says, was brave to the extent of placing but small value on his life, and possessed an unbending will. Latterly he became capricious and whimsical—either too violent or too mild, too credulous or too suspicious. As a scientist he collected new information and data of immense interest and value to geographers, ethnologists, linguists, zoölogists, and botanists, and left behind for posterity thick volumes of notes on African ornithology, meteorology, and travel, with invaluable maps.

Arnold Constable & Co.

WINTER UNDERWEAR

"Cartwright & Warner's"
Celebrated Make.

LADIES' AND CHILDREN'S
Natural Wool, Merino, and Silk and Wool Combination Suits and Underwear.

Men's Underwear.
Wool, Merino, Silk and Wool, Camel's Hair.

HOSIERY.

LADIES' AND CHILDREN'S
All Wool, Merino, Cashmere, and Camel's Hair Hose.

Silk Hose to Match Costumes and Evening Dresses.

Men's Half-Hose.
Cotton, Wool, Merino, Silk and Wool, and Camel's Hair Hosiery.

Silk Half-Hose.
Black, Self Colors, and Embroidered Fronts.

Men's Bicycle Hose.

Broadway & 19th st.
New York

Our December Silk Sale

ON THE MAIN FLOOR.

Colored Liberty Satins—a new all-silk fabric—Light and Dark Colors. They were manufactured to sell at $1.50 and $2.00. On account of slight imperfections, in some pieces, we shall place them on sale at 75 cents and $1.00 a yard.

Novelty Black Satin Barre, at $1.00 per yard; regularly sold at $2.00.

5,000 yards of Rich Novelty Silks in Dark, Medium, and Light Colors, from $1.00 to $2.50 a yard.

7,000 yards of Rich Dress Silks—Colored—in varied lengths, at about 75 cents a yard; half original price.

IN THE BASEMENT.

Our 50-cent table will contain Plain Figured Surahs, Figured India and China Silks, Velvets.

1,000 Dress Patterns of Novelty Silks; Crystals, Duchesse, French Failles, Luxors, and other desirable and reliable weaves, at a marked reduction in prices.

Shorter lengths for Skirts, Blouses, Tea Gowns.

James McCreery & Co.

Broadway & 11th Street

New York

Highest Awards, World's Fair, 1893
given to the
Holmes & Edwards Silver Co.
Five Medals and Diplomas on
Silver-Plated Spoons, Forks, Knives, etc.

1st. For most marked progress by the use of their silver inlaid.
2d. For superior excellence insuring a durability hitherto unknown.
3d. For the highest grade of materials.
4th. For the fine plating, workmanship, and finish.
5th. For most artistic display.

STERLING SILVER INLAID SPOONS AND FORKS
are marked on the back of the handle:
E STERLING INLAID H
Ask your Jeweler for them.

MADE ONLY BY THE
Holmes & Edwards Silver Co.
BRIDGEPORT, CONN.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES and PEALS in The World.
Purest Bell Metal, (Copper and Tin.)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Story of Creation

By C. B. Warring

Referring to recent statements in The Outlook, let me say that it is claimed and widely believed that the Bible stories of the Creation, the Fall, and the Deluge have been found upon the Assyrian tablets, although in a different form; by which appears to be meant that they are substantially the same. The importance of such a fact, if it be a fact, in its influence on our view of the origin and author of Genesis is very great. It cannot be settled by *a priori* beliefs. Nothing avails but the study of the myths themselves. Of these there are three full translations—the first by Mr. G. Smyth; the second, the same revised five years later by Professor Sayce; and the third, Lenormant's "Beginnings of History." One or more of these is found in almost every public library. With some differences in details, there is substantial agreement, save that in the two later translations we find less parallelism with Genesis. Turning, then, to these books, I find, as was to be expected, an account of the Deluge—then a tolerably recent event. There can be no question that a part of the inscription answers very fairly the Bible story, though in an exceedingly different form, while by far the larger part has no relation to it whatever.

As to the Fall, both Mr. Sayce[1] and Lenormant[2] say that that story has not been found anywhere, and to this Oppert agrees. As to the seal showing two persons sitting under a tree and a serpent standing behind one of them, Professor Sayce says both figures are males.

The story of Creation exists in three forms—that of Berosus, that on the Tablet of Cutha, and that on a series of tablets discovered and first translated by Mr. Smith. The first two are so exceedingly monstrous that no one has ventured to claim them as the original of the Bible story. Both are found in the three books referred to. The third is the one always intended. It has been claimed to be older, perhaps, than Abraham. Those who readily accept such statements will be surprised to learn that, according to Sayce, page 56, it was composed only 750 B.C. Parts of four tablets have been found. The first and most complete, save one, has nothing to do with any story of Creation. Lenormant, page 54, note, says: "It is theogonic rather than cosmogonic;" and Sayce, page 67: "It deals with the generation of the gods rather than the creation of the universe."

I give briefly, but fully, all that is on it:

"The heavens, earth, and sea were in existence, but not named. The abyss was the generator and the sea the mother. At that time the gods had not been produced. Then a male and a female god were made, and grew. Later, two others were produced, and of them yet others." I think all will admit that Sayce, Lenormant, and Oppert are justified in calling this a theogony.

Of another fragment thought to belong here, so little is intelligible that no conclusion can be drawn from it, except it is not like anything in Genesis. I quote in full: "Thou didst then make the foundations of the caverns of rock, the foundation of the caverns thou didst call. The heaven was named . . . to the face of the heaven . . . thou didst give . . a man."

The fifth tablet says that "Anu made suitable mansions for the great gods, and placed in them the stars for the bounds of the year. For each month he fixed three stars and made laws for the planets that they should not err. He opened the gates in the sides of the world and strengthened their bolts. In its center he made a staircase, and caused the moon to rise and take its place in the sky to establish the month by going through its phases from new to old."

On the seventh tablet is: "The gods in their assembly created wild and domestic animals." This is all. I have condensed, but have not omitted a material item.

To sum up: The similarity in some things of the deluge account on the tablets to that in Genesis is proved.

The story of the Fall has not been found. As to the "creation tablets"—a misnomer, for nowhere is it said that the gods created the heavens and earth, or the stars; they merely arrange—the first tablet has nothing to do with the creation of the universe. The next tells us that the foundations of caverns are made of rock. The fifth is a bit of Chaldean astrology, telling, so far as it is true, that the stars are in constellations and that the moon goes through its monthly phases. The fragment of the seventh alone has verbal resemblance to Genesis. I submit that this is very small ground for the often-made assertion that these myths are the source of our Bible accounts, or even that they are the same but in a different form. Some interesting psychological questions are raised by the eagerness of Assyriologists to claim everything. It crops out everywhere. The myth is styled "the story of creation in days," when there is no allusion to creative days. When a tablet is missing, they assume that it is probably like some part of the story in Genesis. They give a scheme for parallelism for eight tablets, covering the whole chapter, when the first is admitted to be a theogony, the next three are wholly unknown, and only the merest fragment of the last two have been found, and the fifth resembles Genesis in no respect whatever save that it speaks of the heavenly bodies, but in all that it says of them is utterly different. (See Sayce, p. 67.) We are told (Sayce, p. 72): "As in Genesis so in these tablets, the Creator is made to speak and address the objects which he calls into existence." Yet a careful search of all the creation tablets fails to show a single instance. All the addressing or speaking is on other tablets. I leave to others the task of explaining these singular discrepancies.

[1] See page vii. of the preface, and page 88 of his book.

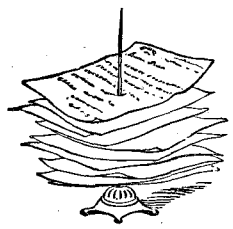
[2] See page 98 of "Beginnings of History."

Tired Professional Men
Use Horsford's Acid Phosphate

The tired professional and literary men will find nothing so soothing and refreshing as Horsford's Acid Phosphate. This is the testimony of thousands of these classes of men.

Valued Indorsement

of Scott's Emulsion is contained in letters from the medical profession speaking of its gratifying results in their practice.



Scott's Emulsion

of cod-liver oil with Hypophosphites can be administered when plain oil is out of the question. It is almost as palatable as milk—easier to digest than milk.

Prepared by Scott & Bowne, N. Y. All druggists.

FRAY BENTOS

is a town in Uruguay, South America, on the river Plate. It would not be celebrated except that it is where the celebrated

Liebig Company's

EXTRACT OF BEEF

comes from, and in the fertile grazing fields around it are reared the cattle which are slaughtered—1,000 to 2,000 a day—to make this famous product, which is known round the world as the standard for

QUALITY, FLAVOR, AND PURITY

Would you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost? Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business.

Pittsburgh. GEO. A. MACBETH CO.

Furs.

Genuine Alaska Seal Jackets, (30 and 33 inches long.)

$150.00.

Seal Capes.....$65.00.

The Patrol Cape in Seal, Mink, Alaska Sable, Astrakhan and China Seal.

Neck Scarfs.

China Seal.....$5.25.
Mink.....$5.00 to $12.00.
Alaska Sable...$8 to $10.50.
Persian Lamb.....$8 to $10.
Russian Sable...$12. to $75.

China Fur Floor Rugs (28x64 inches).....$3.75.

Fur edgings, pipings and trimmings.

Lord & Taylor.

Broadway & 20th St., N. Y.

The Berkshire Hills Sanatorium

An institution for the thoroughly effective and perfectly scientific treatment of Cancer, Tumors, and all malignant growths, **without the use of the knife.**

We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment.

Book giving a description of our Sanatorium and treatment, with terms and references, free. Address

DRS. W. E. BROWN & SON, North Adams, Mass.

STUDY LAW AT HOME.

Take a Course in the SPRAGUE Correspondence School of Law. (Incorporated.) Send 10c. stamps for particulars to

J. COTNER, JR., SEC'Y, DETROIT, MICH. No. 30 TELEPHONE BDG.

ASTHMA and NASAL CATARRH CURED

By Dr. B. W. Hair's Asthma Cure and Catarrh Specific. Only known unfailing permanent cure. *I send treatise free.* **B. W. Hair, Cincinnati, O.**

DEAFNESS & HEAD NOISES CURED by Peck's Invisible Tubular Ear Cushions. Whispers heard. Successful when all remedies fail. Sold only by F. HISCOX, 853 B'way, N.Y. Write for book of proofs. **FREE**

HAIR HEALTH warranted to renew Gray Hair. Most satisfactory Hair grower, 50c. London Supply Co. 853 B'way, New York, will send Hair Book & box HAYS' KILL CORNS, Best Corn Cure, both **FREE**

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"The Five Indispensable Authors"

From a hitherto unpublished essay by James Russell Lowell, printed in the December "Century."

There are certain books which it is necessary to read; but they are very few. Looking at the matter from an æsthetic point of view merely, I should say that thus far only one man had been able to use types so universal, and to draw figures so cosmopolitan, that they are equally true in all languages and equally acceptable to the whole Indo-European branch, at least, of the human family. That man is Homer; and there needs, it seems to me, no further proof of his individual existence than this very fact of the solitary unapproachableness of the "Iliad" and the "Odyssey." The more wonderful they are, the more likely to be the work of one person. Nowhere is the purely natural man presented to us so nobly and sincerely as in these poems.

Not far below these I should place the "Divina Commedia" of Dante, in which the history of the spiritual man is sketched with equal command of material and grandeur of outline. Don Quixote stands upon the same level, and receives the same universal appreciation. Here we have the spiritual and the natural man set before us in humorous contrast. In the knight and his squire Cervantes has typified the two opposing poles of our dual nature—the imagination and the understanding as they appear in contradiction. This is the only comprehensive satire ever written, for it is utterly independent of time, place, and manners.

Faust gives us the natural history of the human intellect, Mephistopheles being merely the projected impersonation of that skepticism which is the invariable result of a purely intellectual culture. These four books are the only ones in which universal facts of human nature and experience are ideally represented. They can therefore never be displaced. . . .

I have not mentioned Shakespeare, because his works come under a different category. Though they mark the very highest level of human genius, they yet represent no special epoch in the history of the individual mind. The man of Shakespeare is always the man of actual life as he is acted upon by the worlds of sense and of spirit under certain definite conditions. We all of us *may* be in the position of Macbeth or Othello or Hamlet, and we appreciate their sayings and deeds potentially, so to speak, rather than actually, through the sympathy of our common nature and not of our experience.

"The Unknown Author's Chance"

The St. Paul (Minn.) "Pioneer Press" printed recently an editorial on the subject of "The Unknown Author's Chance" which drew forth the following reply from the editor of the "Century Magazine." The "Pioneer Press" accompanies the letter with an editorial which contains this paragraph: "No one has a better right than Mr. Gilder to defend the integrity and independence of judgment exercised by magazine editors, for no publication has been less open to criticism on the score of catering to mere notoriety than the 'Century.'"

New York, Oct. 25.—To the Editor: I received the other day a copy of the "Pioneer Press" with a blue line around the very interesting editorial on "The Unknown Author's Chance."

There is a great deal of truth in what you say, but it seems to me that the unknown author has, nowadays, perhaps a better chance than he has ever had before in the history of literature, because there are more periodicals, and because for many years past there has been more hospitality toward new contributors than there was in the old days, if we are to believe tradition.

So far as the "Century" goes (and I have been with it from the beginning), I know how eagerly from the first the editors have examined the writings of unknown contributors. I am sure we have made mistakes in sending back contributions from both known and unknown contributors. In his own mind, an editor's career is illustrated by a long series of failures of judgment. On the other hand, if it were not a little too personal, I could give you abundant evidences of the alertness in seizing new talent. I remember very well when the English handwriting of the totally unknown "Fanny Hodgson" turned up in our office from Tennessee. Dr. Eggleston wrote his first story for grown-up people in the "Century." In this case he did not even send it in. It was believed that he had talent for story-writing, and it was actually forced out of him by friendly pressure. And how did Mr. Cable become known except by publishing, in our pages, stories of a totally unknown writer? When Edith Thomas's poems were brought to the "Century's" notice, the editors were so delighted with her work that they reprinted a page or so of her poems, with credit, from other periodicals. And so I could go on with a long list.

How, in fact, do unknown authors get to be known? They must have begun some time, and of course they began as unknown anthors, and were welcomed as such.

Looking back over all the years of the "Century," I sometimes think that the editors have wasted too much time and energy, have expended too much sympathy, in trying to fan feeble flames of talent. It is a question whether this method cannot be overdone. It interferes with the opportunities of strong and original genius, scatters the attention of the public, and creates false hopes in many bosoms.

There is another side that might be brought out very strongly, if names could be used. The idea that magazines take everything that distinguished writers offer them is absolutely fallacious. I certainly know of one magazine that would amaze the unknown author if it should present a list of names of its so-called "favorite" and "regular" authors from whom it has declined contributions—in point of fact, often for the same reasons that it has declined contributions from the "unknown author."

Sincerely yours, THE EDITOR.

Too Many

to print; that is why we never use testimonials in our advertising. We are constantly receiving them from all parts of the world, accompanied with photographs of beautiful babies. The Gail Borden Eagle Brand Condensed Milk is the best infant's food.

IN selecting Cut Glass for use or presentation, the first consideration is the manufacturer's name and trade mark; there is no other guarantee of genuineness. Insist on seeing this Trade Mark on every piece of **Dorflinger's American Cut Glass** you buy.

DORFLINGER Trade-Mark.

C. Dorflinger & Sons,
New York.

Beecham's pills are for

biliousness	sick headache
bilious headache	bad taste in the mouth
dyspepsia	coated tongue
sour stomach	loss of appetite
torpid liver	piles
dizziness	

when caused by constipation; and constipation is the most frequent cause of all of them.

Book free; pills 25c. At drugstores, or write B F Allen Co, 365 Canal st, New York.

Rub In Rub Out is the way you wash clothes with soap. First you rub the soap in; that's work in itself. Then you rub it out again over the washboard. If your strong and rub hard enough, you may get the dirt out, too. It's hard work, and women know it. But it isn't the women only that suffer. She's wearing the clothes out, rubbing them to pieces, all the time. It's just as hard for every **thing** as it is for every **body.**

Soak In Soak Out is **Pearline's** way of washing. Put it in the water and it does its own work—yours, too. It brings the dirt out easily and quickly—no hard work, no wearing **rub, rub, rub,** no washboard. Doesn't that seem better? Saves strength and clothes. And, what some women can't believe, it's just as safe as any good soap. 377 JAMES PYLE, N. Y.

PETER MÖLLER'S
Norwegian
Cod Liver Oil

Sweetest, Soundest, Best
And of Absolute Purity.

Möller's Cod Liver Oil, now prepared by an improved process which is the result of years of scientific investigation, is the best preparation of cod liver oil because it is the Most Agreeable, the Most Digestible, the Easiest to Assimilate, and the **Only Oil** Which can be Continuously Administered without causing gastric disturbances. Put up in flat, oval bottles, sealed and dated. For sale by all rightly-stocked druggists.

W. H. Schieffelin & Co.,
NEW YORK,
Sole Agents for the U. S. and Canada.

Stamped Steel Ceilings

DURABLE DECORATIVE

Made in many patterns, Suitable for all classes of buildings. Easily applied over old plaster without removing it.
Send for catalogue.
H. S. NORTHROP,
30 Rose St., - New York
Boston Office,
4 Liberty Square, Room 34.

RHEUMATISM
CURED
BY USING ONE BOTTLE
YELLOW PINE COMPOUND
Price, $2.00; by Express, $2.25.
Send for treatise.
YELLOW PINE EXTRACT CO.
ALLEGHENY, PA.
For sale by all druggists.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Archdeacon Farrar's Working-Day

In the course of a talk reported in "McClure's Magazine" for December, Archdeacon Farrar said:

"Method has something to do with the amount of work a man may get through in a day."

"I have heard so. As the most unmethodical man now living, I have no opinion on the subject."

"Well, I am at work at half-past eight in the morning. I have a large mail, as a rule, and when that is sifted and answered, I work at one thing or another till ten in the evening. I do a good part of my task at the Athenæum Club in the afternoon, But, of course, the chief part of it is done in this study, and at this tall desk by the window. You have probably noticed that I prefer to stand while writing. An hour or two before bedtime I devote to reading. Besides, of course, as Chaplain to the Speaker, I am bound to regular attendance at the House of Commons."

"Daily?"

"At three o'clock, excepting Saturdays."

"On Saturdays you write your sermons, I suppose?"

"No. Monday is my dav for sermon-writing. I prefer to do that work early in the week; then one has time to dwell upon it."

"Do you preach more than once a week?"

"Twice always. Once at St. Margaret's and once at some other church in town or country. But it is not my practice to write more than one sermon in a week. And in spite of what you are good enough to say of 'facility,' I think no layman can realize the strain of preparing a fresh sermon for every Sunday in the year during many years."

"Unless the 'layman' be a journalist."

Books Received

AMERICAN BOOK CO., NEW YORK
Scott, Sir Walter, Bart. The Abbot. 60 cts.

D. APPLETON & CO., NEW YORK
Gaulot, Paul. A Friend of the Queen. (Marie Antoinette—Count de Fersen.) Translated by Mrs. Cashel Hoey.

GEORGE BRUMDER, MILWAUKEE
Nehrling, Henry. Our Native Birds of Song and Beauty. (With 36 colored plates.) Vol. I.

E. P. DUTTON & CO., NEW YORK
Adderley, James. Stephen Remarx. 75 cts.

GEORGE H. ELLIS, BOSTON
Hall, Edward H. Discourses. $1.50.

FLOOD & VINCENT, MEADVILLE
Goodyear, W. H. Roman and Medieval Art. $2.

HARPER & BROS., NEW YORK
Chapin, Willis O. The Masters and Masterpieces of Engraving. $10.
Harper's Young People. 1893. $3.50.
Ingelow, Jean. A Motto Changed. $1.
Swett, Sophie. The Mate of the "Mary Ann." $1.25.
Booth, Josiah. Everybody's Guide to Music. 75 cts.
Twining, Thomas. Travels in America One Hundred Years Ago. (Notes and Reminiscences.) 50 cents.
Reade, Charles. The Cloister and the Hearth. 2 Vols. Silk. $8.
Vallings, Harold. The Transgression of Terence Clancy. 50 cts.
Ludlow, James M. The Captain of the Janizaries. 50 cts.

HOUGHTON, MIFFLIN & CO., BOSTON
Familiar Letters of Sir Walter Scott. 2 Vols. $6.

HUNT & EATON, NEW YORK
Colby, Frederick M. Brave Lads and Bonnie Lassies. $1.50.
Seaverns, Adelaide S. Thoughts for the Thoughtful. $1.
Ely, Richard T. Outlines of Economics. $1.25.
Stoddart, William. Our Boys. $1.

LITTLE, BROWN & CO., BOSTON
Francis, M. E. In a North Country Village. $1.25.

LONGMANS, GREEN & CO., NEW YORK
Liddon, Henry Parry, D.D. Life of Edward Bouverie Pusey. Edited by the Rev. J. O. Johnston and the Rev. R. J. Wilson. Vols. I. and II. $9.

D. LOTHROP CO., BOSTON
Bridgman, L. J. Odd Business. $1.25.
Sidney, Margaret. The Child's Day-Book. 50 cts.

MACMILLAN & CO., NEW YORK
Scott, Sir Walter, Bart. The Fortunes of Nigel. $1.25.
Mitford, Mary R. Our Village.
An Old and Middle English Reader. With Notes and Glossary by George E. MacLean. $2.

G. P. PUTNAM'S SONS, NEW YORK
Crandall, Charles H. Wayside Music. Lyrics, Songs, and Sonnets. $1.25.
Rousseau, Jean-Jacques. The Social Contract. Translated by Rose M. Harrington. $1.25.
Kinkel, Gottfried. Tanagra. Translated by Frances Hellman. $1.75.

A. D. F. RANDOLPH & CO., NEW YORK
Mead, C. M., D.D. Supernatural Revelation. Essay. $1.75.
Robertson, Professor James. The Old Testament and Its Contents. 30 cts.
M'Clymont, Rev. J. A. The New Testament and Its Writers. $1.75.

THE SCOVILL & ADAMS CO., NEW YORK
The American Annual of Photography and Photographic Times Almanac for 1894. Edited by W I. Lincoln Adams.

CHARLES SCRIBNER'S SONS, NEW YORK
Michel, Émile. Rembrandt: His Life, His Work, and His Time. 2 Vols. $15.
A Child's Religion. By the Author of "Jesus, the Carpenter of Nazareth." (Imported.) 80 cts.
The Humour of Holland. Translated by A. Werner. (Imported.) $1.25.

SILVER, BURDETT & CO., BOSTON
Merrill, George E. The Reasonable Christ.

F. A. STOKES CO., NEW YORK
The Chinese Lantern Calendar for 1894. 75 cts.
A Calendar of Pets. With Facsimiles of Water-color Designs by Maud Humphrey. $1.50.
The Playmates Calendar. 75 cts.
The Little Friends Calendar. 75 cts.
The Directoire Calendar. 75 cts.
The Good Things of Life. $2.
Ogden, Ruth. A Little Queen of Hearts.

CHARLES L. WEBSTER & CO., NEW YORK
Mitford, Mary R. Our Village. 60 cts.

THOMAS WHITTAKER, NEW YORK
Masson, Prof. David. In the Footsteps of the Poets. $1.50.

EXTRAVAGANT People let leather get old before its time for want of Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester N. Y.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

King's Windsor Asbestos Cement Dry Mortar

TO ARCHITECTS, BUILDERS, OWNERS, AND OCCUPANTS OF HOUSES

Since the completion of *five* of the six sides of every room, hall, and closet consists of plaster, there is nothing in the economy of building upon which so much depends for neatness, elegance, and durability as perfect walls and ceilings. Yet, until the production of King's Windsor Asbestos Cement Dry Mortar (and that, too, at a price not exceeding the cost of fair common wall plaster), this feature in the art of building had not kept pace with other building improvements.

EXPLANATION RELATING TO OUR DRY MORTAR

Within the past three or four years we have made and sold about a million and a half barrels of our wall material known as KING'S WINDSOR ASBESTOS CEMENT, with which masons have mixed their *own* sand; but, finding that in some instances they have disregarded our directions as to the *amount* and *quality* of sand to be used with it, and not being thus able to guarantee results without having control of the *quantity* and *quality* of this essential ingredient, we have, therefore, recently established in connection with our Mills an extensive SAND PLANT, and now incorporate with our famous cement not only a *suitable quality* but *correct quantity* of the best selected, silicious, sharp bank sand, being itself first systematically treated—that is, thoroughly *screened*, *washed*, and *kiln-dried*—thus providing a *reliable* and *perfect* wall material, ready for use, except the addition of water by the plasterer—and this is our WINDSOR ASBESTOS CEMENT DRY MORTAR.

ASSURANCE OF PERFECT WALLS AND CEILINGS

By this method, together with accurately proportioning all the ingredients (by automatic weighing of the same), we are now fully enabled to control the *proportion*, *quantity*, and *quality*, and *homogeneous incorporation* of *all* the materials, and thereby to guarantee perfect Walls and Ceilings.

HOW COMMON PLASTER IS MADE

The Indispensable Requisites in the Production of Wall Plaster, of whatever nature, are: 1st, suitable *quality* and *preparation* of the materials, especially the *sand:* 2d, proper *proportions* of the ingredients; and 3d, thorough and homogeneous *mixing* of the same. Neither of these requisites are or can be strictly or approximately complied with in making wall plaster by the usual means. The sand is seldom well selected, is never treated (that is, properly screened, washed, and dried): the materials are proportioned by guess, without pretension to the least accuracy, and never but partially incorporated or mixed—to do either of which by *hand labor* would be too expensive, and absolutely impossible on or at the premises where the plaster is to be used. Nothing short of an extensive plant and steam power renders it possible to produce properly made Wall Plaster, and this is why we can produce a superbly superior material for even less than a poorer article.

RELATIVE COST OF OUR CEMENT AND COMMON PLASTER

Though our material is infinitely superior to any wall plaster made of lime, hair, and sand, or other ingredients, our method of production enables us to more than compete with the cost of a fair quality of common (or any other) wall plaster, as will appear. The materials and labor for lathing, cornices, center-pieces, and finishing coat, and the labor for applying the plaster that constitutes the scratch and brown coats of given thickness, will cost the same whatever be the kind of plaster used for the *scratch* and *brown* coats; therefore, the relative cost of our Windsor Cement Dry Mortar and Common Plaster is narrowed down to the *comparative cost of common plaster (for scratch and brown coats) stacked, wet up, and tempered, ready for the hod; and the cost of our Windsor Cement Dry Mortar, delivered, also ready to wet up.* For comparison we will take Col. Gilmore's Formula for common plaster, which is employed for Government work and cited in Form Books as *standard:* Lime, 4 casks, at $1.10; Hair, 4 bushels, at 25 cents; Sand, 7 loads, at 75 cents; labor for mixing, stacking, and tempering, $3.75—amounting to $14.15 for 100 square yards, or 14 15/100 cents per square yard. Our material delivered at the building, at our price, $6.70 per ton (after deducting rebate for bags returned), for 62½ sq. yds. is 10 72/100 cts. per sq. yd.—showing a difference in favor of our material of 3 43/100 cts. per sq. yd. This comparison refers to ¾-inch ground work on wood lath, and holds good on all other lathing, brick walls, etc.

ADVANTAGES IN FAVOR OF WINDSOR CEMENT DRY MORTAR OVER COMMON HAND-MADE PLASTER

Though so far superior to all other wall plasters, it costs no more than common plaster, and, therefore, can be universally afforded and for all classes of buildings. It is three times stronger—three times harder—free from acid or any other corrosive or otherwise injurious chemicals. The water with which it is wet up is largely taken up by the set, and does not, therefore, evaporate, and so *saturate* the wood-work of the structure. It adheres stronger to brick, all kinds of lath and other building materials—is more easily applied—saves time, as the carpenters can almost immediately follow the plasterers—is not injured by frost after it has once set. As it is wet-up *within* the structure, the plasterers are not delayed by storms or freezing temperature. It can be used and finished in any way that ordinary plaster can—registers, thimbles, etc., can be cut in without extended injury—nails can be driven into it without blemish. It relieves Architects and Owners of apprehension and anxiety attendant upon the uncertainty of securing good walls and ceilings by the use of hand-made and half-made lime-and-hair plaster. It is particularly adapted for setting tiles, slabs, floor brick, topping off chimneys, and the like—can be applied without special skill and by any plasterer. Walls and Ceilings made of our Cement are stronger, harder, tougher, more tenacious and elastic—will not pit, chip, crack, or fall off—are less porous and therefore less absorptive of water, moisture, and germs of disease, hence more wholesome and sanatory and less expensive to paint—are free from filthy tropical cattle hair, asbestos being used for fiber. They are fire, water, vermin, and germ proof—being harder, are not easily defaced—being smoother, are more agreeable to touch and vision—being water-proof, can be cleaned by washing—and they obviate heavy cost of repairs.

Because of the superior strength, adhesion, tenacity, and elasticity of our Windsor Cement, it is applicable to factories, printing-houses, etc., on which common plaster would not stand the jar.

Send for complete treatise on the subject of "NEEDED IMPROVEMENT IN PLASTER FOR WALLS AND CEILINGS."

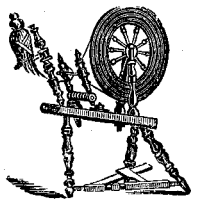
J. L. KING & CO., 21-24 State Street, NEW YORK

Sole Manufacturers and Patentees

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SAPOLIO is like a good temper= "It sheds a brightness every-where."

From the Parlor to the Kitchen Sapolio can be used in all sorts of cleaning; on marble statuary or kitchen floors, on brasses, tinware, woodwork, bath-tubs, pots and kettles, and even the greasy kitchen sink will look unobjectionable.



Registered Trade-Mark

If Everybody Knew

of the thousand and one useful and pretty articles to be found in our stock, many a vexatious question, such as "What shall I get for ——— at this Christmas season?" would be answered, or perhaps would never be asked. We may mention a few of these articles. Handkerchiefs of pure linen —always an acceptable gift—in largest assortment; Hemstitched Damask Tray Cloths, Tea Cloths, and Scarfs; Breakfast, Luncheon, and Dinner Cloths, with Napkins to match; Doylies, Tray Cloths, Tea Cloths, Center-Pieces, and Scarfs decorated with Mexican drawn work, Fayal work, Spachtel work, or Bavarian embroidery; Toilet Towels; Fancy Towels; Pillow-Shams; Lace Bed Sets; Down Pillows, with embroidered and fancy covers; Down Comfortables for Baby's crib, single and double beds; Stamped Linens in all shapes and sizes, etc. A cordial invitation is extended to every one to examine our stock.

James McCutcheon & Co.

THE LINEN STORE

14 West 23d Street, New York

To all Winter Resorts

In South Georgia, Florida, Cuba, the West Indies, South and Central America, and Mexico

REACHED BY THE

PLANT SYSTEM

Of RAILWAY and STEAMSHIP LINES

Through Sleeping-Car Lines between all Principal Points and

Jacksonville, Tampa, and Port Tampa

Fast and commodious steamships between Port Tampa, Key West, and Havana (tri-weekly), Port Tampa and Mobile (weekly), Port Tampa and St. James City (Pine Island), Punta Rassa, Fort Myers, and points on the Caloosahatchee River and resorts of the Gulf Coast (semi-weekly); Port Tampa and Manatee River, daily (except Sunday).

THE THREE MAGNIFICENT HOTELS owned by the Plant System, situated on the line of the South Florida Railroad, are under the general management of Mr. J. H. KING.

THE TAMPA BAY HOTEL—Tampa

Described by a prominent writer as "a modern wonder of the world." Magnificent in its complete furnishings and surroundings.

OPENS DECEMBER 4th, 1893

THE INN—Port Tampa

On the pier, over the waters of Tampa Bay. A unique structure, richly furnished and complete in every detail of service. Facilities for midwinter bathing and boating.

OPEN THE ENTIRE YEAR

THE SEMINOLE—Winter Park

OPENS JANUARY 1st, 1894

Appointments, service, and cuisine unsurpassed. Special rates for two weeks or longer.

D. P. HATHAWAY, Resident Manager.

For circulars and other information, apply to Hotel Managers, or to

J. D. HASHAGEN, Eastern Agent,
FRED. ROBLIN, Trav. Pass. Agent,
261 BROADWAY, NEW YORK

BOARD OF LADY MANAGERS

WORLD'S COLUMBIAN COMMISSION

Woman's Building, Jackson Park,
Chicago, Ill., U.S.A.,
Oct. 14, 1893.

To the DOLIBER-GOODALE CO.,
Boston, Mass.:

Mellin's Food

is used in the Children's Building at the World's Fair for feeding infants that are left at the Creche. No other infants' food is used.

After a fair trial of the other foods, I find MELLIN'S FOOD gives the best satisfaction; I confidently recommend it to all mothers.

(Miss) MARJORY HALL,

Matron of the Creche and Day Nursery Exhibit, World's Fair, Chicago, and of the Virginia Day Nursery, New York City.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THOMAS NELSON & SONS' NEW CHRISTMAS BOOKS

Now Ready!! The New Edition of the

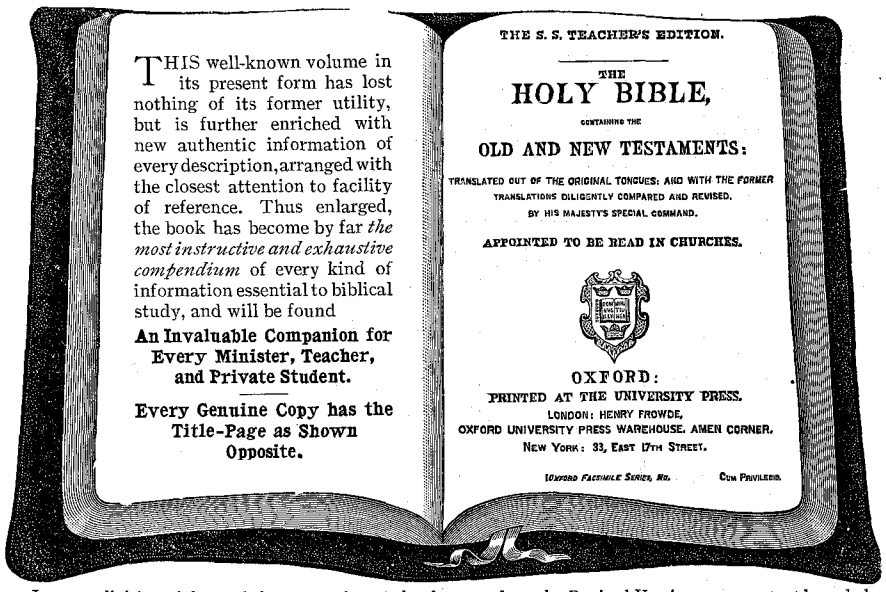
Genuine "OXFORD" Teachers' Bible

WITH NEW HELPS AND A MAGNIFICENT NEW SERIES OF MAPS

Specially prepared to illustrate the geography of Palestine and the adjacent countries, from the earliest times to the destruction of Jerusalem, and embodying the most recent discoveries down to March, 1893.

Revised throughout by the soundest biblical authorities in accordance with the most recent investigations.

THE MOST COMPLETE TEACHERS' BIBLE IN EXISTENCE.


THIS well-known volume in its present form has lost nothing of its former utility, but is further enriched with new authentic information of every description, arranged with the closest attention to facility of reference. Thus enlarged, the book has become by far *the most instructive and exhaustive compendium* of every kind of information essential to biblical study, and will be found
An Invaluable Companion for Every Minister, Teacher, and Private Student.
Every Genuine Copy has the Title-Page as Shown Opposite.
THE S. S. TEACHER'S EDITION.
THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS:
TRANSLATED OUT OF THE ORIGINAL TONGUES: AND WITH THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED, BY HIS MAJESTY'S SPECIAL COMMAND.
APPOINTED TO BE READ IN CHURCHES.
OXFORD:
PRINTED AT THE UNIVERSITY PRESS.
LONDON: HENRY FROWDE,
OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER.
NEW YORK: 33, EAST 17TH STREET.
[Oxford Facsimile Series, No. Cum Privilegio.

In every division of the work frequent reference has been made to the Revised Version, a competent knowledge of which is universally regarded as invaluable and indispensable to Bible students. The requirements of both the Authorized and Revised Versions having been thus provided for, and the vast resources of modern research and scholarship laid under contribution, this edition is now submitted as an eminently comprehensive Handbook for the use of Teachers and Students, and the daily increasing body of Bible readers generally amongst the whole English-speaking people of the Old World and the New.

Eleven Editions--Six on Fine White Paper; Five on the Famous "Oxford" India Paper, at prices from $1.25 to $20.00.

A Stirring Book for Boys

DOING AND DARING

A New Zealand Story. By ELEANOR STREDDER, author of "Jack and his Ostrich," etc. 12mo, cloth extra, $1.25.

Two Splendid Books by Evelyn Everett-Green

IN THE DAYS OF CHIVALRY

A Tale of the Times of the Black Prince. By E. EVERETT-GREEN, author of "Loyal Hearts and True," "The Church and the King," "The Lord of Dynevor," etc. 8vo, cloth extra, $1.75.

The story of the wars of the Black Prince, the scene being laid in England and in Gascony. The author seeks to show that there are forms of chivalry higher than that commonly so called.

MAUD MELVILLE'S MARRIAGE

A Tale of the Seventeenth Century. By E. EVERETT-GREEN, author of "In the Days of Chivalry," etc. 12mo, cloth extra, $1.25.

A very interesting story, founded on one of those child-marriages not uncommon in England in the seventeenth century.

R. M. Ballantyne's New Book for Boys

THE WALRUS HUNTER

Illustrated. 12mo, cloth extra, cover in colors and gold. $1.50.

A Model Compilation

TORCH-BEARERS OF HISTORY

A Connected Series of Historical Sketches. By AMELIA HUTCHINSON STIRLING, M.A. 12mo, cloth, 80 cents.

Charming Book for the Nursery

FAVORITE BOOK OF NURSERY TALES (THE)

With seventy-two full-page colored pictures. 8vo, attractively bound in cloth extra, gilt side, $1.50.

*** *Also a splendid line of Nursery Books and Bible Stories.*

For sale by all booksellers. Sent, postpaid, on receipt of price. Our complete catalogue is replete with books suitable for Young People. Sent on application.

THOMAS NELSON & SONS, Publishers and Importers, 33 East 17th Street, Union Square, New York

VALUABLE GIFT-BOOKS

In the Track of the Sun

Readings from the Diary of a Globe Trotter. By FREDERICK DIODATI THOMPSON. Profusely illustrated with Engravings from Photographs, and from Drawings by Harry Fenn. Large 8vo. Cloth, gilt top, $6.00.

"Mr. Thompson is an intelligent observer, who describes what he has seen with humor and point, and his journey round the world is brought vividly before the reader by some two hundred and fifty well-chosen illustrations. . . . We know of no equally convenient and handsome publication illustrating a journey round the world."—*The Outlook.*

"As a piece of fine printing, binding, and illustration, Mr. Thompson's volume deserves very high praise. The Appleton Press has never done finer work."—*Literary World.*

"A sumptuous example of beautiful book-making."—*New York Mail and Express.*

Poems of Nature

By WILLIAM CULLEN BRYANT. Profusely illustrated by Paul de Longpré. 8vo. Cloth, gilt, $4.00.

"A very rich volume, embellished with exquisite designs. . . . The publishers have been at great pains to make this volume what it is—one of the handsomest of the year."—*Philadelphia Press.*

"The artist is primarily a painter of flowers, and under his faithful and very pretty reproductions of these the poems are delicately wreathed."—*New York Times.*

Picciola

By X. B. SAINTINE. With 130 illustrations by J. F. Gueldry. 8vo. Cloth, gilt, $1.50.

"Saintine's 'Picciola,' the pathetic tale of the prisoner who raised a flower between the cracks of the flagging of his dungeon, has passed definitely into the list of classic books. . . . It has never been more beautifully housed than in this edition, with its fine typography, binding, and sympathetic illustrations."—*Philadelphia Telegraph.*

"'Picciola' is an exquisite thing, and deserves such a setting as is here given it."—*Hartford Courant.*

The Story of Washington

By ELIZABETH EGGLESTON SEELYE. Edited by Dr. Edward Eggleston. With over 100 illustrations by Allegra Eggleston. A new volume in the "Delights of History" Series. 12mo. Cloth, $1.75.

"A good piece of literary work presented in an attractive shape."—*New York Tribune.*

The Country School in New England

By CLIFTON JOHNSON. With 60 Illustrations from Photographs and Drawings made by the Author. Square 8vo. Cloth, gilt edges, $2.50.

"An admirable undertaking. . . . Mr. Johnson's descriptions are vivid and lifelike, and are full of humor, and the illustrations, mostly after photographs, give a solid effect of realism to the whole work, and are superbly reproduced."—*Boston Beacon.*

"A superbly prepared volume, which by its reading matter and its beautiful illustrations, so natural and finished, pleasantly and profitably recall memories and associations connected with the very foundations of our national greatness."—*N. Y. Observer.*

New Juvenile Books

On the Old Frontier. By WILLIAM O. STODDARD, author of "Crowded Out o' Crofield," "Little Smoke," "The Battle of New York," etc. With 10 full-page Illustrations. 12mo. Cloth, $1.50.

"A capital story of life in the middle of the last century. The author, who knows exactly what should be the mental pabulum presented to young people, gives what is a truthful account of Indian life. . . . The characters introduced really live and talk, and the story recommends itself not only to boys and girls, but to their parents."—*N. Y. Times.*

John Boyd's Adventures. By THOMAS W. KNOX, author of "The Boy Travelers," etc. With 12 full-page Illustrations. 12mo. Cloth, $1.50.

"As regards binding, presswork, and illustration, this work is a paragon of the book-making art. . . . The author is a veteran story-teller, and he portrays John Boyd's career as a merchant sailor, man-of-war's man, privateersman, pirate, and Algerine slave, with a practiced hand."—*Detroit Commercial Advertiser.*

The Boys of Greenway Court. A STORY OF THE EARLY YEARS OF WASHINGTON. By HEZEKIAH BUTTERWORTH, author of "In the Boyhood of Lincoln," "The Log Schoolhouse on the Columbia," "The Zigzag Books," etc. With 10 full-page Illustrations. 12mo. Cloth, $1.50.

"Skillfully combining fact and fiction, the author has given us a story historically instructive, and at the same time entertaining."—*Boston Transcript.*

Paul Jones. By MOLLY ELLIOT SEAWELL, author of "Little Jarvis," "Midshipman Paulding," etc. With 8 full-page Illustrations. Young Heroes of Our Navy Series. 12mo. Cloth, $1.00.

"The writer is at home on the decks of the old-fashioned craft. The atmosphere is thoroughly salty. Numerous illustrations depict the scenes of Paul Jones's hazardous adventures. So good a sea story has not been written for a long time."—*Philadelphia Ledger.*

☞ *Send for a copy (free) of the illustrated holiday number of Appletons' Monthly Bulletin, containing announcements of important new books.*

D. APPLETON & CO., 1, 3 & 5 Bond Street, New York

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A Safe Way to Put Money at Interest

For several years investors have been thinking about "*income*." They have been dazzled by the promise of seven, eight, and ten per cent. interest, and have forgotten to consider the safety of the *principal*. The results have been disastrous to the savings of years, and have brought many families into straitened circumstances who thought that they had provided a competence for old age. Such investors have forgotten that "as the interest increases, the risk increases."

The pendulum has now swung to the other extreme, and the prevailing thought is for the safety of the principal. It has been for many years the business of our firm to sift the merits of different methods of placing money at interest. We retain for this purpose the services of leading attorneys, engineers, and accountants. Our first consideration is given to the security of the principal sum, and then to obtaining the highest rate of income compatible with perfect security.

We have pursued our usual course in the case of the Buffalo & Susquehanna R.R. Co.'s bonds, which we are now offering.

The railroad is sixty miles long. It is the only outlet by rail for a territory comprising over two hundred and twenty thousand acres of virgin timber lands. Located on its line are lumber mills and tanneries, among them being the great mill of the Messrs. Goodyear, which is said to have the largest output of any lumber mill in the world, and the great tannery of the Penn Tanning Co., said to be the largest tannery in the world.

The road is bonded at the low rate of only $15,000 per mile. In addition to the railroad property, the mortgage covers nearly ninety thousand acres of virgin forest. There is fully three dollars of security for every dollar of debt.

The road was fully completd during the past summer, but an important part of it has been in operation for a number of years. The earnings have increased steadily from year to year, and the Company states to us that the net earnings from only a portion of the present mileage have been for several years more than twice the amount of the interest charge on the entire $900,000 bonds now offered.

The bonds are absolutely payable on the first day of October, 1913, but in order to provide the greatest possible security to the bondholders, it is provided in the mortgage that before any dividends shall be paid to the stockholders, about fifty bonds shall be drawn for payment in each year, at 100 and interest, from a fund provided for this purpose out of the earnings, unless the bonds can be bought in the market for less than par; the highest numbers outstanding are first called for payment.

The Company agrees to pay the principal and interest of the bonds without deduction for any United States, State, or other tax or taxes which the Company may be required to pay, deduct, or retain therefrom under any present or future law.

The Buffalo & Susquehanna R.R. First Mortgage 5 per cent. Gold Bonds can be obtained in amounts of $500, $1,000, or any multiple thereof, through any bank, banker, or broker, or may be ordered direct from us. The price is 97 and accrued interest, *i. e.*, $970 and interest accrued from Oct. 1st, for a $1,000 bond; or, $485 and interest accrued from October 1st, for a $500 bond. It will be noticed that, at the price at which these bonds are offered, the net income on the money invested will be over 5¼ per cent. if they run the full 20 years to maturity.

If they run	15 years	they will pay	5 30/100 per cent.
"	10 to 12 years	"	5 37/100 per cent.
"	9 "	"	5 40/100 per cent.
"	8 "	"	5 45/100 per cent.
"	7 "	"	5 50/100 per cent.
"	6 "	"	5 60/100 per cent.
"	5 "	"	5 70/100 per cent.
"	4 "	"	5 85/100 per cent.
"	3 "	"	6 15/100 per cent.
"	2 "	"	7 00/100 per cent,
"	1 year	"	8 00/100 per cent.

The bonds will be delivered at any express office in the United States free of express charges, upon receipt of a New York draft in payment of same. We reserve the right to advance the price without notice.

HARVEY FISK & SONS,
24 Nassau Street, New York.

These bonds can also be ordered of our representative in Philadelphia,
Mr. JAMES H. CHAPMAN,
Philadelphia Bank Building, Rooms 104 and 105, 423 Chestnut St.

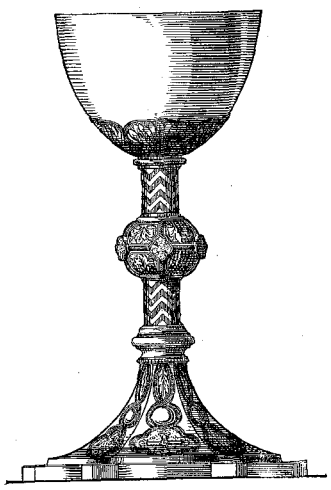
GORHAM MFG. CO.

SILVERSMITHS

Ecclesiastical Art Metal Workers

PULPITS : LECTURNS

ALTAR CROSSES : CANDLESTICKS : VASES



Communion Sets in Silver and Electroplate

BROADWAY & 19th ST., NEW YORK

Photographs and Catalogues on application

THE ART OF GOOD LIVING

How necessary it is that our modern hotels should be exponents of the true art of living! The St. Denis is a practical exemplification of this great principle, for here one can find not only the choicest viands the market affords, but also prepared and served in the most tempting and delicious manner.

Its enlargement during the past two years by a commodious and handsome addition, in which no pains and expense were spared, is evidence of the growing popularity of this well-known house. In its appointments, decorations, and modern equipments it is *par excellence* one of the leading hotels of the metropolis, while the service and attendance are most admirable in every detail and particular.

THE ST. DENIS HOTEL

Broadway and Eleventh St.

NEW YORK

(Opposite Grace Church)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED